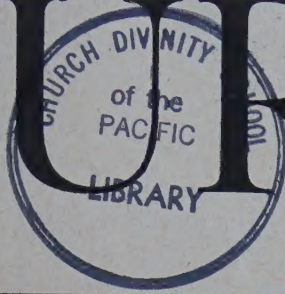


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page 11:

In Detroit: No
Vote on Sin

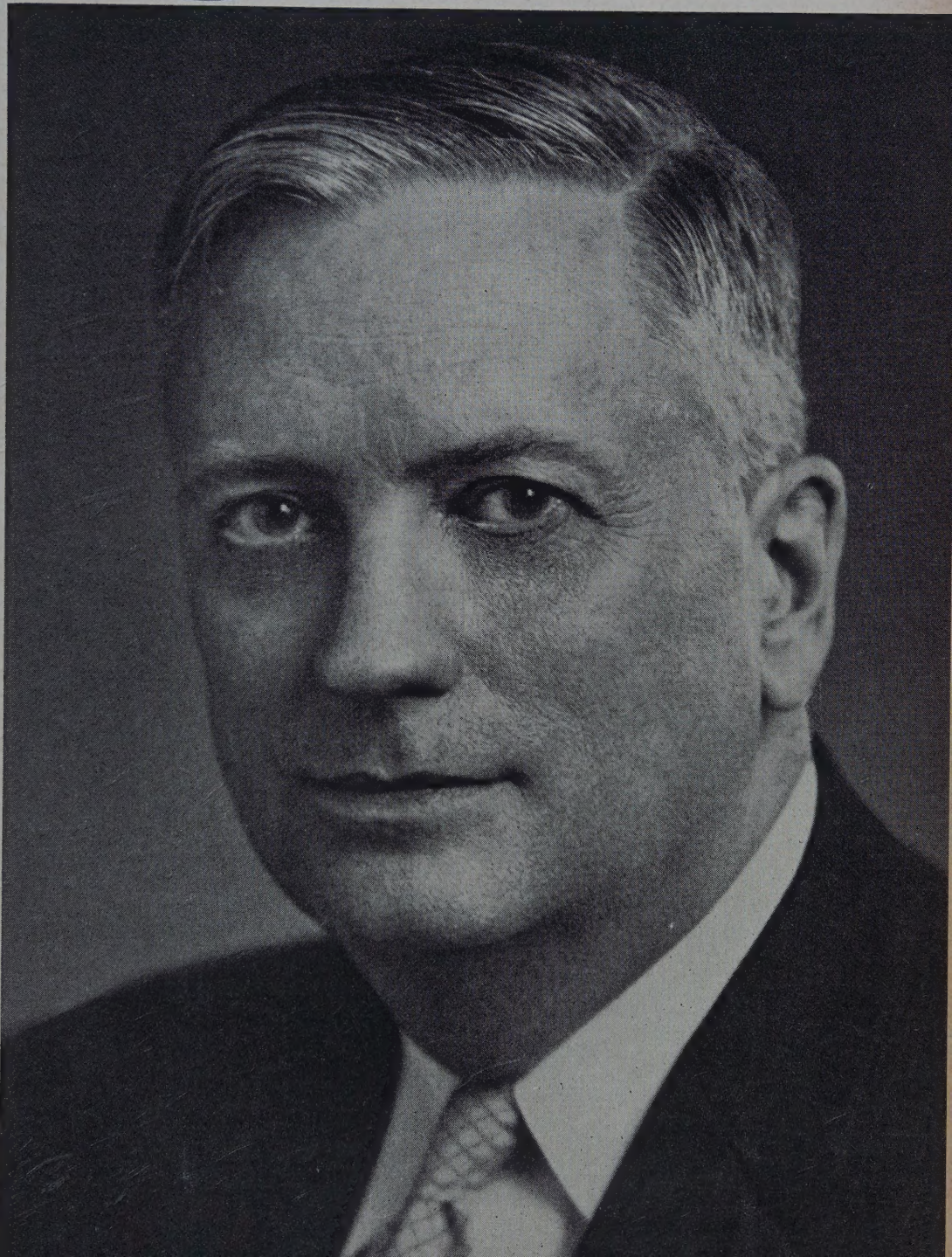
page 8:

In Jackson:
Cells for Clergy

page 9:

In Brenham:
Haven from Carla

Clifford P. Morehouse:
A layman presides.





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by Carroll E. Simcox

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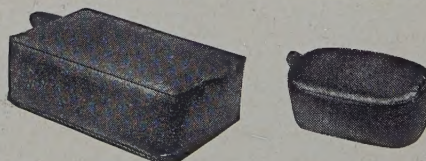
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Enlightened Vanguard?

Thank you so much for your wise and temperate editorial [L.C., September 3d] "The Church and the NCC." I have been troubled by the "smart job" done in the report of the Shreveport vestry. But you skillfully and fairly point out its weaknesses in a way that can't help but inform your readers concerning the actual issues.

Many thanks for your defense of the NCC of which I happen to be a department head.

(Rt. Rev.) MALCOLM E. PEABODY

Retired Bishop of Central New York
Cambridge, Mass.

Your editorial [L.C., September 3d] mentions a movement to cause the Episcopal Church to withdraw from the National Council of Churches. I favor withdrawal for these reasons:

(1) The NCC continually violates the principle of separation of Church and State. That it engages in purely political agitation is easily demonstrated. . . .

(2) The coincidence between the Communist line and the various pronouncements of the NCC is greater, surely, than the laws of chance will admit.

(3) The NCC as an organization of Protestants should in its actions reflect the [views] of a majority of its constituents. The NCC deceitfully purports to do this when in point of fact it does not. Indeed some of its controversial pronouncements were adopted by less than a majority of the Council itself. Moreover, it appears that the NCC hierarchy believes it should function as an enlightened vanguard whose mission is to push the rest of us toward its apocalyptic vision of "social" salvation.

COURTNEY SHANDS, JR.
Attorney at Law

Trinity Parish
St. Louis, Mo.

Alive in Name Only?

It is alarming to notice that in your pre-Convention issue [L.C., September 10th] the cover and the lead editorial were devoted to the Church's name. It is hard to see what direct bearing this question has on the salvation of a frightened and lost world.

I realize, of course, that THE LIVING CHURCH, like any periodical, gives prominence to those things which most interest its readers, and so the judgment is not so much on you as on the Church. Undoubtedly when the Convention meets, this issue will also receive the most publicity in the public press, for, tragically, this seems to be where our deepest and most partisan concern lies.

But this certainly says a good deal about the relevance or irrelevance of the Church in 1961. And I am a bit disappointed that you did not point to the contradiction between this fact and the Presiding Bishop's

message in the same issue, when he says, "Many of the decisions taken there (General Convention) will, we hope, make it clear that the Church must be involved more directly in the real events of people's lives. . . . Not Church and General Convention as usual, but a fresh understanding of what God would have us do now!"

I must admit that I am not uninterested in the subject either [the Church's name] but if I find that this is the center of my deepest interest, I hope I will recall the Spirit's words to the Church in Sardis: "You have the name of being alive, and you are dead," and will be enough aware of the situation to bow myself in repentance and plead for mercy.

(Rev.) NEIL R. JORDAHL

Paris, Ky.

I understand why they tacked the word Protestant on, in the early days of the Church, but surely several hundred years of protesting is long enough.

BLANCHE STOVER
(Mrs. John)

Kansas City, Mo.

Intercommunion

As a grandson of Bishop Stack, one of the un-named Irish bishops who took part in the consecration of Bishop Cabrera and who was, after Archbishop Plunket's death, in charge of the Lusitanian Church, I was delighted to see that the American Church is taking steps to achieve formal intercommunion with the Reformed Spanish and Lusitanian Churches.

In his introduction to Dr. Noyes' work, *Church Reform Work in Spain and Portugal*, Archbishop Plunket said:

"I had, moreover, been present at the Lambeth Conference of 1878 and was aware that a formal request had been submitted to that Conference from a body of reformers in Spain and Portugal praying for the consecration of a bishop; and I had heard the resolution of that Conference in which it expressed its hearty sympathy with the memorialists in their difficulty and suggested that so soon as a bishop should have been consecrated for the reformers of Mexico by the American Episcopal Church he should be invited 'to visit Spain and Portugal and render such assistance at this stage of the movement as may seem to him practicable and advisable.' I was, I believe, further aware that this Mexican bishop was about to start for Spain, having received a special letter of commendation from Archbishop Tait of Canterbury."

I think that this quotation is important because it illustrates the fact that the initial American Episcopal action was made with the fullest approval of the Anglican Communion as a whole. When the care of the Spanish and Portuguese reformers later devolved on the Irish bishops this was questioned by the late Lord Halifax and the ECU. He wrote an extraordinary letter to the Cardinal Archbishop of Toledo, which allowed Cardinal Vaughan an opportunity to describe the ECU as "one of the sects of the Anglican Church"!

In 1894 Bishop Perry of Iowa visited Madrid and wrote his impressions to the Archbishop of Dublin. He says that he went to Spain very "deeply prejudiced against this movement" but became con-

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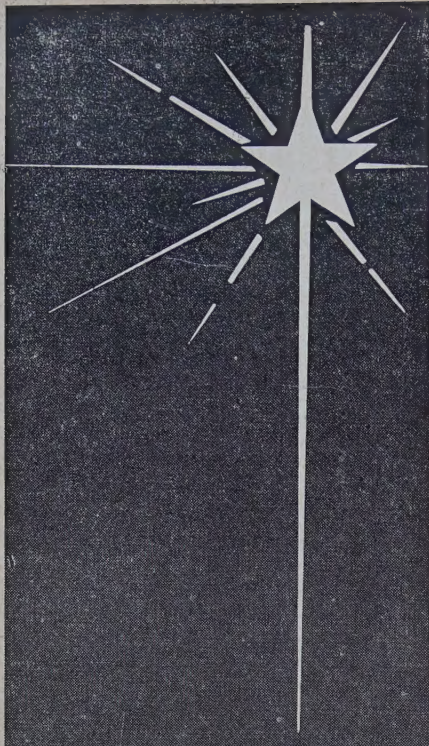
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Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

— Matthew 2: 1-2

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vinced that the purpose was "to revive and foster a Spanish national movement for reform on primitive and Catholic principles, having the apostolic ministry and succession and possessing a Spanish liturgy." The whole letter can be read in the appendix to Dr. Noyes' work. Bishop Perry makes an interesting parallel between the consecration of Bishop Cabrera and the consecration of Bishops White and Provoost for the USA.

I venture to draw your readers' attention to these facts to show that in achieving inter-communion with the Spanish and Lusitanian Churches the American Episcopal Church will be acting in accordance with its earlier interest in and care for these Churches, a charge in which it has been associated with the Church of Ireland and in which both Churches have acted in accordance with the resolutions of a series of Lambeth Conferences.

Lord Halifax's unfortunate intervention was based on a theory of jurisdiction that will hardly hold water today. We Anglicans are in communion with the Old Catholics, who outside Holland are in the same position as the Spanish and Portuguese reformers.

You have established daughter Churches in various parts of Latin America and in other places, like the Philippines, which Rome reached first. What is true in Armagh or Canterbury must also be true in Lisbon or Madrid.

(Rev.) C. M. GRAY-STACK
Kenmare, via Killarney,
Kerry, Republic of Ireland

Basis for a Parable

I came across this news squib in your August 6th issue:

"The Rev. Jack Putterill, vicar of Thaxted, Essex, England, and an amateur astronomer, found a serious crack near the top of his parish church while observing through his telescope."

What a wonderful basis for a modern parable in these days when we are so obsessed with space exploration!

(Rev.) ELDRED JOHNSTON
Rector, St. Mark's Church
Columbus, Ohio

Denial of Faith?

YOUR EDITORIAL OF SEPTEMBER 17TH CONVINCES ME THAT RECOGNITION OF LANKA WILL BE A DENIAL OF CATHOLIC FAITH ON THE PART OF THE PECUSA.

(Rev.) NELSON RIGHTMYER, Ed.D.
Rector, St. John's Church
Glyndon, Md.

Independence

Your article by Fr. Martin on *Independence of Missions* [L.C., August 13th] was excellent. There are many friends who hope you will continue to carry articles on this type of topic; it will take many more before the Church as a whole wakes up to the gravity of this problem. It is because you are free to discuss controversial questions of this sort, that an independent Church magazine is so vital to the Church's thinking and planning at this time.

(Rev.) H. BOONE PORTER, JR.
Professor of Liturgics,
The General Theological Seminary
New York, N. Y.

The Living Church

Volume 143 Established 1878 Number 13

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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SPECIAL FEATURE

Repent, Believe, Go Arthur Lichtenberger 11

THINGS TO COME

September

- 24. Seventeenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 1. Eighteenth Sunday after Trinity
- 8. Nineteenth Sunday after Trinity
- 15. Twentieth Sunday after Trinity
- 18. St. Luke
- 22. Twenty-first Sunday after Trinity
- 28. St. Simon and St. Jude
- 29. Twenty-second Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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The Living Church

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For 82 Years:

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**Seventeenth Sunday after Trinity
September 24, 1961**

DEPUTIES

Mr. President

Clifford P. Morehouse [see p. 8] was elected President of the House of Deputies, September 18th, in Detroit. There were no other nominees. The Rev. Charles D. Kean, of Washington, D. C., made the nominating speech. Seconding speeches were made by the Very Rev. Messrs. Harold LeMoine and John Leffler, the Rev. Messrs. Walter Stowe and George W. Barrett, and Mr. Peter Day.

The President of the House of Deputies holds office through one General Convention and up to the beginning of the next. In addition to presiding over the debates and planning the order of business with the committee on dispatch of business, he has the important power of assigning deputies to committees and appointing the clerical and lay members of joint committees and commissions.

NATIONAL COUNCIL

Reorganization

The National Council of the Episcopal Church, acting swiftly during its meeting in Detroit on September 16th, reorganized its Home Department.

The Home Department will now consist of a director, and four Divisions: Domestic Mission, College Work, Armed Forces, and Christian Ministries and Vocations. The Rev. Daisuke Kitagawa has been placed in charge of the Division of Domestic Mission, and the Rev. Robert Rodenmayer has been named head of the Division of Christian Ministries and Vocations.

Steps toward autonomy for the three dioceses of the Brazilian Episcopal Church were reported to the National Council. In a resolution the Council requested the Presiding Bishop to appoint a joint committee of the National Council and the House of Bishops of the Church in the United States to study a memorandum from the *Igreja Episcopal Brasileira* and keep the Council and the House of Bishops in touch with planning, looking forward to final action by the General Convention of 1964.

While autonomy has been achieved by the Japanese and Chinese Churches under the pressure of wars and revolutions, this is the first time that it has been under-

taken as a normal development in Church life.

A resolution asking General Convention to "frame and adopt a clear, positive statement" on Communism, relevant to the world situation, was adopted by the Council after a brief debate. Bishop Warnecke of Bethlehem, reporting for the Department of Christian Social Relations, said that while there has never been any doubt of the Church's opposition to Communism, no formal pronouncement on the subject has ever been adopted by the Convention.

Aid for victims of hurricane Carla through the Presiding Bishop's Fund for World Relief was mentioned in a resolution adopted after the Rev. Almon R. Pepper reported that damage to churches as well as to other property was expected to be severe. A thousand dollars had been sent to West Texas to meet emergency needs there, as a token of further aid to come. Bishop Hines of Texas had reported that 10 or 12 churches were in the direct path of the hurricane, and that five clergy families had not been heard from. (It was assumed that they had fled the storm area.) Although there had been considerable hurricane damage in Louisiana, it was believed that Church damage there would be slight.

The Strategic Advisory Committee appointed as a result of the Gray report informed the Council of its work through Mrs. Theodore Wedel, a member of the Committee. Introducing the subject, Bishop Lichtenberger said, "The Strategic Advisory Committee is not a committee of the Council. It reports to me personally, but out of courtesy we are reporting to you today."

Mrs. Wedel summarized the committee's concept of its function:

"Under the direction of the Presiding Bishop, the objective of the Strategic Advisory Committee is to keep under constant review the current policies and practices of the Church, including those of the National Council. . . . It will prepare and make recommendations on policy and strategy, reporting directly to the Presiding Bishop, and through him to the Church."

The Rev. Joseph G. Moore will be "executive officer" of the Committee, Mrs. Wedel said, the title having been chosen deliberately to avoid any title used within the National Council. He will "initiate, direct, or undertake studies of specific

work, needs, and opportunities in the life of the Church, evaluating all relevant data and estimating resources and possibilities, reporting his findings and recommendations directly to the Committee."

Close liaison will be maintained with the National Council, and the Committee will "make extensive use of consultants and experts in various disciplines, including university and other research agencies."

On recommendation of Lindley Franklin, treasurer, reporting for the Finance Department, automobile allowances paid by the National Council were changed from 7 cents a mile to 8 cents a mile. This was the result of a survey of costs and of practices in business generally. The old rate was established in 1954.

Of various small appropriations made by the Council, two of particular interest were to Bishop Blankingship and Dean Milton Le Roy, formerly of Havana, as partial compensation for their financial losses in leaving Cuba.

The "Blank Check" Was Too Big

The National Council's plan for a large undesignated fund for "priority opportunities" has been rejected by the Program and Budget Committee of General Convention, according to Committee members. The Committee is working on detailed budgets for 1963 and 1964 on a "step up basis," instead of using the level budget [see p. 6] with the priority funds of \$1,087,275 for 1963 and \$1,962,740 for 1964. These funds are regarded as constituting too large a "blank check."

OPENING SERVICE

Standing Room Only

Every seat in the three balconies of Detroit's Cobo Hall was filled for the opening service of General Convention, Sunday night, September 17th. More than 1,500 bishops, clergy, and lay deputies and delegates entered the hall in procession from three sides and moved toward an altar where a giant free-hanging white cross was suspended in front of a cerise reredos. Dominant event of the evening was the Presiding Bishop's address [text on page 11].



LAYMEN

Deputies Protest

Ten lay deputies from the dioceses of Alabama, Atlanta, Kentucky, and Mississippi have written a letter to their fellow deputies to the 1961 General Convention expressing concern over intemperate communications that have been sent to deputies in the past several weeks.

Many letters have been sent to deputies about Episcopal Church membership in the National Council of Churches, as well as other subjects.

The 10 deputies said that they were concerned with "the volume of propaganda coming to all deputies, in which fear, bitter prejudice, and even acrimonious accusations appear." They went on to say:

"Nothing of this has been experienced prior to previous Conventions attended by any of us. We feel that it would be a very sad thing if such an atmosphere became prevalent during any session of General Convention in Detroit. . . ."

Three questions were suggested by the deputies as being appropriate for each deputy to answer, prayerfully, for himself:

(1) Are you willing to join in prayer for clearer vision of how our Lord and Saviour would answer each question before the Convention?

(2) Will you, prior to Convention, review all matters in which you are strongly concerned, making an analytical approach, seeking to apply the Christ-like attitudes expressed in the Beatitudes and in St. Paul's definition of Christ-like love as expressed in the 13th chapter of the first epistle to the Corinthians?

(3) Will you try to maintain such prayerful consideration to each matter that comes before our Convention?

The 10 men signed their names as Evans Dunn, Basil Horsfield, Jr., Paul Tate, Jr., Hamner Cobbs, Hinton Longino, Henry Scheirich, William Bessire, George Greer, Sterling Lanier, and Frank Englesing.



PROGRAM & BUDGET

A Level with Opportunities

The budget presented by the National Council to General Convention for the missionary, educational, and social work of the Church in the coming triennium totals \$10,693,663 for 1962, \$11,776,312 for 1963, and \$12,151,777 for 1964, according to figures obtained from the comptroller's office on the eve of Convention. The entire amount of the increase is expected to come from increases in missionary giving in the parishes and dioceses.

A joint session of the House of Bishops, House of Deputies, and the Churchwom-

The 50% Quota

The Council studied the present quota system and voted to memorialize the General Convention as follows:

"Whereas, The General Convention of 1958 adopted as a goal for giving by parish vestries to work outside their parishes on national, diocesan, and local programs one-half of their ordinary income; and

"Whereas, It is the sense of the National Council that the goal for giving by dioceses to the work and program of the General Convention, through the National Council, ought to be one-half their ordinary income; therefore it is

"Resolved, that the National Convention memorialize the General Convention to appoint a joint committee consisting of five bishops, five presbyters and five laymen:

"(1) To study the Canons and formulas governing the quota system of diocesan giving to the program of the National Council;

"(2) To determine whether existing Canons and/or formulas governing the operation of the quota system require modification in order to attain the goal of diocesan giving hereinabove set forth; and

"(3) To recommend to the next General Convention such amendments or replacements of existing Canons and/or formulas as it may deem necessary to attain the hereinabove described goal."

en was called to receive the National Council's program proposals on the second day of the Convention, September 19th.

The 1961 budget, under which the Council is now operating, totals \$9,609,819, which in turn is almost a million dollars higher than the actual for 1960. A similar scale of increased giving has been successfully achieved in each year of the past triennium, and if the proposed budget is adopted by the Convention and financed by the giving of Churchpeople, the 1963 budget will be almost exactly double the budget for 1955.

The 1962 proposals (see table) represent definite increases for specific purposes. For 1963 and 1964, however, officers of Department and Divisions agreed to the concept of a "level budget," the same as the 1962 figure, leaving to the Council as a whole the task of allocating \$1,087,275 for "priority opportunities" in 1963 and \$1,962,740 for similar purposes in 1964.

These opportunities, according to present planning, are expected to develop in ten areas: overseas work, theological education, work in cities and industry, women's work, social relations, work among Indians, intergroup work (race relations), college and youth work, work

among the deaf and blind, and radio and television. However, the Council is asking Convention to leave it room to abandon some priorities and adopt others as changed conditions may require. Another urgent item, in the Council's opinion, is the restoration of the world relief figure from \$400,000 to \$500,000. As budgets have grown in successive years, relief appropriations have shrunk. They once amounted to 10% — a tithe — of the total.

Changes in 1962, by departments, are summarized as follows from a communication signed by all the members of the National Council and sent out some time ago to bishops, diocesan treasurers, and deputies.

Overseas — up \$378,404

Latin American districts are continually growing, including the new seminary in Puerto Rico. Africa needs money and personnel. The Philippines, in which a concordat with the Philippine Independent Church is under consideration, should be an area of growth. Theological education is a high priority in many overseas fields. The missionary reserve item, permitting missionaries to be appointed as they become available, needs strengthening.

Home Department — up \$147,536

Grants for College Work, foreign student scholarships, and an important advance development program for Indian work are the major items.

Christian Education — up \$64,195

Increases for the unit of *Findings* and the small school project represent the only significant program changes. Mandatory salary increases bulk large because the nature of the Department's assignment requires it to have a large staff.

Christian Social Relations — up \$56,536

In absorbing Episcopal Service for Youth, the Department has taken on a growing responsibility. Work among the Aged, a possible associate secretary for Alcohol and Society, and another staff officer in the Division of Christian Citi-



College work: Priority opportunity.

RNS

zenship in inter-group relations represent areas of increased program.

Promotion Department — up \$79,715

Establishment of the Stewardship Division, strengthening of Radio and Television, and an associate director to handle day-to-day management while the director is out in the field represent the items needing increase.

Finance Department — up \$11,800

Mandatory salary increases; no program expansion.

Women's Work — up \$38,080

Field secretaries are needed.

Laymen's Work — up \$7,627

Holding the line.

Research and Field Study — up \$4,845

It says here, "The great demand on this Division has necessitated increase in personnel and equipment. A request has been made for continuing assistance in inter-Anglican studies which will necessitate additional funds." All for less than \$5,000. (However, the 1961 appropriation is \$11,000 larger than the 1960 actual.)

Theological Education and Church Vocation — up \$46,194

This small budget is more than doubled to meet a request by the House of Bishops for a study of theological education in the Church.

Administration — up \$145,383

Mortgage interest and amortization on the new building is the main increase. The Council points out that this figure can be reduced materially by gifts and memorials for the Episcopal Church Center. A head of administrative services is needed, according to the report of business analysts.

Capital Needs — down \$50,000

This item is in a mixed-up state because some \$230,000 of trust fund income was originally expected to be devoted to capital needs directly without going through the budget. However, the Program and Budget Committee insisted that all Trust Fund Income be included in the Budget. Therefore, the total available for capital needs is at the moment much smaller than the Council intended it to be.

Episcopalian Magazine — up \$63,050

A "pilot project" till now, the *Episcopalian* looks forward to a substantial expansion of operations. Reductions in the subsidy are expected in 1963 and 1964, thus making a larger sum available for priority opportunities.

Miscellaneous — up \$64,001

Included under this heading are a new ecumenical assistant proposed by the Joint Commission on Ecumenical Relations and a Strategic Advisory Committee, already provided for during part of 1961, as a result of the Gray Report.

Budget Proposed



by the National Council

for the Missionary, Educational, and Social Work of the Church

Expenditures:	1960	1961	1962
	Actual	Appropriation	Proposed
Home Department	\$2,114,158.65	\$2,260,600.00	\$ 2,408,136.00
Overseas Department	3,340,717.12	3,578,074.00	3,956,478.00
Christian Education	488,729.44	532,726.00	596,921.00
Christian Social Relations	190,659.92	233,950.00	290,486.00
Promotion	429,026.75	431,111.00	510,826.00
Finance	188,500.64	222,800.00	234,600.00
General Division of Women's Work	160,303.84	160,633.00	198,713.00
General Division of Laymen's Work	64,146.57	61,923.00	69,550.00
General Division of Research and Field Study	82,248.41	93,593.00	98,438.00
Unit of Theological Education and Church Vocation	32,576.40	30,562.00	76,756.00
Administration	604,348.46	604,250.00	749,633.00
World Relief and Interchurch Aid ..	373,522.25	373,522.00	400,000.00
Capital Needs	485,000.00	750,000.00	700,000.00
Episcopalian	46,800.00	86,800.00	149,850.00
Miscellaneous	181,754.80	189,275.00	253,276.00
Total Expenditures	8,782,493.25	9,609,819.00	10,693,663.00
Receipts from Diocese and Districts	7,854,041.82	8,832,467.00	9,858,840.00

Other income to balance the budget, amounting to about \$1,000,000 a year, comes from the United Thank Offering, Income from Trust Funds, and miscellaneous sources.

Proposed Increases During Triennium

	1962	1963	1964
Allocations as Above*	\$10,693,663.00	\$10,689,037.00	\$10,689,037.00
Priority Opportunities	—	1,087,275.00	1,962,740.00
Grand total	10,693,663.00	11,776,312.00	12,651,777.00
Askings from Diocese and Districts ..	9,858,840.00	10,943,312.00	11,818,777.00

*1963 and 1964 appropriations are left the same as 1962 (with the exception of a reduction of \$4,626 in the miscellaneous item), subject to later adjustment with the funds available under Priority Opportunities.

Mr. President [see page 5]

Wherever a layman is needed to speak for the Episcopal Church, whether at a Communion breakfast in a small mission or in the international assemblies of the World Council of Churches, there Clifford Morehouse, new president of the House of Deputies, is likely to be found. In addition to his wide knowledge and deep love for the Church, he has a deft sense of humor.



Clifford Morehouse

Mr. Morehouse is vice president and secretary of Morehouse-Barlow Co., New York City, publishers of books and supplies for the Episcopal Church. He lives in Katonah, N. Y.

Born in Milwaukee, Wis., April 18, 1904, the son of Frederic Cook and Lilius Macon Morehouse, he was graduated from Harvard with the A.B. degree in the class of 1925. He joined the staff of *THE LIVING CHURCH* (of which his father was editor at that time), becoming managing editor in 1926 and editor in 1932 after the death of Frederic Morehouse. Once when a subscriber asked him why editors always used blue pencils, he replied, "Well, to make a long story short, to make a long story short."

While serving as editor of *THE LIVING CHURCH*, he received the degree of M.A. in journalism from Marquette University, Milwaukee, Wis. His thesis on "Origins of the Episcopal Church Press" dealt with both magazines and almanacs and yearbooks published before 1840 and is still a useful reference source. He also holds the honorary degree of LL.D. from Nashotah House, awarded in 1948.

During World War II he volunteered for service in the Marine Corps, serving for a time in Washington as assistant editor of the *Marine Corps Gazette*. He saw overseas duty as a combat historian and is now a lieutenant colonel in the Marine Corps Reserve.

After the war, he returned to the editorship of *THE LIVING CHURCH* until 1952, at which time the magazine was separated from the Morehouse-Barlow (then Morehouse-Gorham) Co., and turned over to a non-profit corporation, the Church Literature Foundation. Mr. Morehouse continued with the Morehouse company as vice president, taking over the editorship of the *Episcopal Church Fellowship Series* and the *Episcopal Church Annual* as well as supervising the book publishing operations of the company.

He is a vestryman of Trinity Church, New York City, and has been a deputy to General Convention from New York since moving to the diocese. He served as chairman of the Convention's committee on the dispatch of business in 1955 and 1958.

A member of the Commission on Ecumenical Relations, he has represented the Episcopal Church in many interchurch meetings, both in this country and abroad, including the World Conference on Faith and Order at Edinburgh in 1937 and at Lund, Sweden, in 1952; also the first and second assemblies of the World Council of Churches at Amsterdam in 1948 and at Evanston, Ill., in 1954. He has been chosen as a delegate to the third assembly at New Delhi, India, in December, 1961. He is a member of the Faith and Order Commission of the World Council and of the Department of International Affairs of the National Council of Churches. In 1956 he was the lay member of a delegation of five Episcopalians to visit and study the Church of South India.

Mr. Morehouse is the author of *Wartime Pilgrimage*, and co-author, with the late Bishop Frank E. Wilson, of *An Outline Life of Christ*, and also of various monographs for the Historical Division of the Marine Corps. He is a former president of the Church Club of New York, former vice president of the American Church Union, and former vice president of the Associated Church Press. He is a member of the Harvard Club of New York City and of Sigma Delta Chi, national journalistic fraternity.

Mr. Morehouse is married to the former Ellen Louise Smith, daughter of the late Charles S. Smiths of Milwaukee. They have a son, Frederic C. Morehouse; two daughters, Mrs. James Lee Henry of New Providence, N. J., and Mrs. Jackson M. Bruce, Jr. of Milwaukee, Wis.; and five grandchildren.

News Flash

The seven "continuing pilgrims" of ESCRU's Prayer Pilgrimage called off a planned sit-in at the Claramont Restaurant on the campus of the University of the South, Sewanee, Tenn. After consulting with university and restaurant officials for some hours, they said they were convinced that developments were underway to further integration there, and that their visit had given impetus to the program. They said they fear a public sit-in might hinder the work being done. The men did, however, fast for nearly 24 hours, protesting the fact that they could not eat together at the restaurant.

Gilbert S. Avery, III, of Roxbury, Mass.; Myron B. Bloy, Jr., of Cambridge, Mass.; James P. Breeden, of Roxbury, Mass.; John Crocker, Jr., of Providence, R. I.; James W. Evans, of St. Clair, Mo.; John M. Evans, of Toledo, Ohio; Quinland R. Gordon, of Washington, D. C.; James G. Jones, Jr., of Chicago; John B. Morris (executive director of ESCRU) of Atlanta, Ga.; Robert L. Pierson, of Evanston, Ill.; Geoffrey S. Simpson, of Pewaukee, Wis.; Robert P. Taylor, of Chicago; William A. Wendt, of Washington, D. C.; Vernon Powell Woodward, of Cincinnati, Ohio; and Merrill O. Young, of Boston.

On August 15th, the Episcopal clergymen were tried and convicted in a Jackson courtroom. Judge James Spencer presided, and Paul Alexander was the prosecutor. Both are parishioners of St. Andrew's Church, Jackson.

The arresting officer testified that the crowd at the bus terminal were on the edge of riot as the clergymen moved toward the restaurant, but press reports said that he admitted he saw no threatening gestures. A witness said the crowd was quiet, "almost reverent."

In sentencing the clergymen to fines of \$200 each, plus four months in jail, Judge Spencer said he was convinced that they were not good priests, saying that they were disobeying Article 37 of the 39 Articles.

Presiding Bishop Lichtenberger has been quoted as saying the 15 arrested men were "brave men who are acting in a very courageous way."

The clergymen arrested and those left behind agreed to hold prayer services at 7:00 a.m., noon, and 7:00 p.m.

The pilgrimage clergymen did not leave from New Orleans' bus terminal, but from an unpublicized spot, so as not to cause a disturbance in the city, where peaceful integration of the school system is being accomplished.

The first stops of the clergymen, on September 12th, were at St. Martin's Episcopal School, Metairie, La., and All Saints' Episcopal Junior College, Vicks-

Continued on page 16

RACE RELATIONS

It Happened in Jackson

As told to Ray C. Wentworth by Prayer Pilgrimage riders

"TO: ATTORNEY GENERAL ROBERT KENNEDY

"FIFTEEN EPISCOPAL PRIESTS HAVE BEEN ARRESTED IN JACKSON, MISS., WHILE ATTEMPTING TO USE INTERSTATE FACILITIES ON ROUTE TO DETROIT ON PRAYER PILGRIMAGE TO ATTEND GENERAL CONVENTION OF EPISCOPAL CHURCH. IN VIEW OF YOUR REQUEST TO AMERICAN CLERGY TO EXERCISE LEADERSHIP IN THESE AREAS, WE URGE YOU IMMEDIATELY RESOLVE PROBLEMS OF INTERSTATE TRAVEL FOR AMERICANS."*

This telegram was sent on September 13th by Episcopal priests whose fellow clergymen had just been arrested in an attempt to enter a segregated restaurant in Jackson's bus terminal. The arrested men were among 28 clergy participating in a Prayer Pilgrimage, sponsored by the Episcopal Society for Cultural and Racial Unity, from New Orleans to General Convention in Detroit.

The racially mixed group of 15, dressed in clerical garb, entered the Jackson bus terminal at 20 minutes before noon, and headed, carrying their luggage, for the terminal restaurant. Their bus was scheduled to depart a few minutes after noon.

As they walked across the waiting room to the restaurant, a policeman stopped them, and they set their luggage on the floor. After some conversation, the policeman placed them under arrest and telephoned for a patrol wagon. The patrol wagon arrived, the men filed in with their luggage, the doors were locked, two policemen climbed onto the back step, and the wagon moved off, bound for the local jail. Before the doors of the wagon closed on the clergy, a policeman brought them Prayer Books that they had left in taxis in which they rode to the terminal.

Left behind were five clergymen who intended to try to discuss the problem of racial segregation with local Churchmen and civic officials, and seven who planned to continue the pilgrimage to Detroit, stopping at Church institutions along the way. Another priest had to return to Florida to face legal action arising from another demonstration against segregation.

The arrested clergymen were the Rev. Messrs.:

*One of the 15, the Rev. James P. Breeden of Roxbury, Mass. is a deacon.

While Carla Blows . . .

Hurricane Carla ground her way into the coastal communities of Texas some days ago, leaving behind floods, tornadoes, and wreckage.

But she found few people at home in many of those communities. An estimated 300,000 or more fled from the oncoming storm, evacuating completely several of the smaller cities, such as Freeport, Texas, and crowding inland towns and cities.

A Texas correspondent has reported that every town in the diocese of Texas, and many in other dioceses, had hundreds of evacuees. To find out what storm conditions were like in a small inland town, THE LIVING CHURCH phoned the Rev. James L. Considine, Jr., rector of St. Peter's Church, Brenham, Texas. Fr. Considine said:

"The physical damage here in Brenham was relatively slight. The wind did rise to 100 mph, so we had some wind damage and some water damage, but not anything of any great moment locally, as far as the church is concerned. Brenham's problem was that we are a city of about 8,000 people and we were host to around 7,000 evacuees. You can imagine what kind of a strain this would put on anybody's economy.

"Evacuees began arriving Saturday, September 9th. We opened up four centers: at the American Legion, at the local college gymnasium, at the high school gymnasium, and at the grade school gymnasium, and over 1,000 people were housed in homes of citizens. I had four people in my house. One of my parishioners took care of 11.

"Brenham was without electricity completely from about 5:00 Sunday evening until about noon the following Wednesday. That meant we were without radio communications, too. The people were fed in the homes, mostly, and two of the four centers had feeding stations. So we did manage to feed and shelter the 7,000 people here.

"The director of the Red Cross volunteer workers for this area, Harold Tflughaudt, is an Episcopalian, and so is Floyd Reed, director of the Washington County Red Cross chapter. Incidentally, I am chairman of the religious affairs service of the civil defense for this county.

"The evacuees came from all along the Gulf Coast area; from Victoria to Galveston, Port Arthur, and Orange, Texas. As of tonight [September 13th], the latest information we have in Brenham is that you still can't get in to Freeport and Texas City, which seem to be the two communities hardest hit. We have churches in both places.

"At each of the four centers we had prayer services on Sunday night. I had one of them and three other clergymen in town had the others. They seemed to go very well. They were organized by the civil defense religious affairs service.

"The kids had a wonderful time around here — they had a ball. Just like a picnic. They loved being in the dark with no fans blowing, no radio, no television — they thought it was wonderful.

"The evacuees don't like to be called refugees, by the way. At one of the feeding

stations in Brenham somebody referred to one couple as 'refugees' and they refused to eat the pancakes we were trying to feed them."

THEFT

"Give 'Em Back"

The altar cross of Christ Church, Nashville, Tenn., is a diamond poorer after the theft of nine of its 16 jewels on Thursday, September 7th.

The day before, two men hired to wash walls in the Sunday school rooms were given a tour of the church by the janitor. On Thursday, one of the wall-washers engaged the janitor in conversation at the back of the church while an 18-year-old friend, named Philip, pried the jewels out of the cross. The thief and his accomplice fled before help could be obtained by the janitor, taking with them six topazes, two amethysts, and a diamond.

On Saturday, Philip asked Garth Kimbrough, manager of a gas station, and an Episcopalian, if he'd like to buy some jewels. Mr. Kimbrough later read of the theft, and when Philip came back he got him to admit his guilt. Philip thrust eight of the nine missing jewels into his hand saying, "You give 'em back." Philip was arrested when he came back yet again, to make sure the jewels had been returned. He claims the diamond was lost.

The rector of Christ Church, the Rev. Raymond T. Ferris, member of National Council and of the newly created Strategic Advisory Committee, said that he feels obligated to prosecute the thief, but that he will not be persecuted. "We must not be vindictive here, but redemptive," he said. "We prayed for this boy at every service on Sunday. The young people have sent him a letter. Several older communicants have visited him in jail. One vestryman has expressed a wish to rehabilitate the boy in any way we can, when the time comes. The Church must be cast in the role of redeemer, here as always."

The recovered stones, valued at \$2,500, are badly scratched and two large topazes are chipped. Insurance will provide for their polish and repair and for replacement of the diamond.

SPACE

For Those Who Soar

"Eternal Father, King of birth,
Who didst create the heav'n and earth,
Who didst the planets and the sun
Their own appointed orbits run,
O hear us when we seek thy Grace
For those who soar in outer space."

These words, as a fifth stanza to Hymn 512 in the *Hymnal 1940* ("Eternal Father, strong to save"), were sung at the dedication of the Pacific Missile Range's chapel at Pt. Mugu, Calif. They were written by a Churchman, Cdr. Joseph E. Volonte, USN, who is stationed at Pt. Mugu.

EPISCOPATE

Bishop of Springfield Dies

The Rt. Rev. Charles Asa Clough, 58, Bishop of Springfield, died on Saturday night, September 9th at the Memorial Hospital of Springfield, Ill. Bishop Clough had been ill for some time.

The funeral was held on September 12th at St. Paul's Cathedral, Springfield. Bishop Cadigan of Missouri read the Burial Office, and Bishop Brady of Fond du Lac celebrated a Pontifical Solemn High Requiem Mass, assisted by the Rev. William E. Berger and the Rev. Frederick S. Arvedson. The absolution of the body was administered by Bishop Lickfield of Quincy.

Pallbearers were priests of the diocese who had been ordained by the bishop, and other clergy of the diocese marched



Bishop Clough
Springfield's bishop since 1948.

in procession. Honorary pallbearers were the lay members of the standing committee, the trustees of the diocese, and the vestrymen of St. Paul's Cathedral. Bishop Clough was to be buried at Vineyard Haven, Mass.

Bishop Clough, who was born in Vineyard Haven, Mass., in 1903, studied at Phillips Andover Academy, and was graduated from Yale University in 1926. He received the M.A. degree from Cambridge University, England, in 1928, and was graduated from the Episcopal Theological School the next year. He received the D.D. degree from Nashotah House in 1948.

After being ordained to the priesthood in 1929, he served as assistant at Trinity Parish, New York City from 1930 until 1942. From 1942 until 1948 he was rector of St. Mark's Church and priest-in-charge of St. Barnabas' Chapel, Augusta, Maine. He was consecrated Bishop of Springfield in 1948. He was the author of *The Priest and Young People*

and Thomas Fuller: *A Study of 17th Century Catholicism*.

Surviving the bishop are his brother, Clifton C. Clough, five cousins, and a nephew.

Election Accepted

The Rev. John M. Allin, rector of All Saints' Junior College, Vicksburg, Miss., has accepted election as coadjutor of Mississippi, subject to the consent of General Convention. Fr. Allin was elected on the sixth ballot at a special meeting of the council of the diocese of Mississippi on September 7th [L.C., September 17th].

Bishop Noland, coadjutor of Louisiana, presided at the council in the absence of Bishop Gray of Mississippi, who had been hospitalized on the eve of the council with a vascular spasm. The formal call to order, written by Bishop Gray, was read by the Rev. Robert M. Allen, president of Mississippi's standing committee.

Bishop Gray is at present assigning to the coadjutor-elect the charge of the missions and aided parishes; the acceptance of candidates for holy orders and the oversight of theological education; and a mutual sharing of the visitations in parishes and missions and of the direction of the various departments of the diocesan work and of pastoral care.

Fr. Allin, a member of the board of examining chaplains for the diocese of Louisiana, is a deputy to General Convention.

Connecticut Election

At a special convention of the diocese of Connecticut, held on September 12th, the Rev. Joseph Warren Hutchens was elected Connecticut's second suffragan bishop, subject to the necessary consents. He has been rector of St. John's Church, Bridgeport, Conn., since 1940.

Fr. Hutchens was elected on the second ballot of the election. There were seven

candidates in all [see box]. He has accepted his election, subject to the consent of General Convention.

The Rt. Rev. John H. Esquirol, 61, present suffragan of Connecticut, was consecrated in 1958. The Rt. Rev. Walter H. Gray is the diocesan.

The bishop-elect was born in Elnora, Ind., in 1910. He studied at Indiana University and Evansville College, and was graduated from Northwestern University. He received the S.T.D. degree from the General Theological Seminary.

He was ordained to the priesthood in 1937, and was curate and director of religious education at St. Luke's Church, Evanston, Ill., from 1937 until 1939. St. Luke's was at that time pro-cathedral for the diocese of Chicago.

Since 1949, Fr. Hutchens has served on the board of examining chaplains of the diocese of Connecticut, and since 1955 he has been a member of the standing committee. He was a deputy to General Convention in 1958, and is a deputy to the 1961 Convention.



Suffragan Bishop-elect Hutchens (left) is congratulated by Bishop Gray and Suffragan Bishop Esquirol.

Connecticut Suffragan Election

Nominee	1st Ballot		2d Ballot	
	Clerical	Lay	Clerical	Lay
Robert B. Appleyard	47	72	43	68
J. Warren Hutchens	87	117	120	145
John J. Hawkins	5	3	1	—
C. Kilmer Myers	28	23	11	11
Harry B. Whitley	18	17	7	7
Lyman C. Ogilby	2	0	—	—
E. Kingsland Van Winkle	0	1	—	—
Total votes cast	187	233	182	231
Necessary to elect	94	117	92	116

Mississippi Coadjutor Election

Ballot Number: Nominee	1		2		3		4		5		6	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
George M. Alexander	2	4	0	3	0	0	0	0	0	0	0	0
Robert M. Allen	2	1 1/3	0	1/3	0	0	0	0	0	0	0	0
John M. Allin	12	8 2/3	17	14 2/3	17	25 2/3	20	31 2/3	23	34 1/3	30	34 1/3
Frederick J. Bush	7	2 1/3	8	3	8	2 1/3	2	2	1	1	1	1
William J. Gould	2	1 2/3	2	1 2/3	2	1/3	1	0	2	0	0	1/3
Charles G. Hamilton	2	1/3	1	0	0	0	0	0	0	0	0	0
Duncan M. Hobart	10	4 2/3	11	5	14	7	20	7 2/3	18	8 2/3	14	7 1/3
A. Emile Joffrion	2	1	1	1	1	0	1	0	1	0	1	0
Charles R. Johnson	2	1	2	1	1	0	1	0	1	0	1	0
Cecil B. Jones	4	5 1/3	5	6	5	6 1/3	4	3 1/3	2	0	2	1
C. Brinkley Morton	3	5 1/3	2	4 1/3	1	2	1	1 2/3	2	2	2	2
Number ballots cast ...	52	46 1/3	52	46 1/3	52	46 1/3	51	46 1/3	50	46	51	46
Necessary to elect	27	23 1/3	27	23 1/3	27	23 1/3	26	23 1/3	26	23 1/3	26	23 1/3

These men were nominated but received fewer than two clerical votes on the first ballot:

William M. Asger, Thomas V. B. Barrett, James S. Butler, E. Dargan Butt, Raymond T. Ferris, William M. Green, Jones S. Hamilton, Alex B. Hanson, Wallace M. Pennepacker, Louis O'V. Thomas, Cyril I. Vlamynck.

These men were nominated but withdrew their names before the balloting:

Olin G. Beall, Sampson W. Foster, Duncan M. Gray, Jr., Edward H. Harrison, A. Buxton Keeling, Thomas J. Lundy, William S. Mann, Richard A. Park, Patrick H. Sanders.



Fr. Allin: College life to coadjutorship.

Repent, Believe, Go

by the Most Rev. Arthur Lichtenberger



There will be times during Convention
when the central purpose will seem lost

Text of the Presiding Bishop's sermon at the opening service of the 60th General Convention.

The time has come; the Kingdom of God is upon you; repent, and believe the Gospel." According to St. Mark these are the first words our Lord spoke as He began His ministry. His last words, as recorded in the same Gospel, are these: "Go forth to every part of the world, and proclaim the Good News to the whole creation."

Repent. Believe. Go. Repent, turn around, get a new view — God's view — of your life and His world. Believe in the Gospel, in Him who is the Gospel, our Lord Jesus Christ. Go around the corner or around the world, wherever God sends you, and in penitence and in faith worship Him and serve Him and bear witness to His power and His love. Be with Christ and be sent out by Him. This is the call which comes to each of us; this is the call which comes to the Church. This is what it means to be a Christian; this is what a Christian is for: to be with our Lord and to be sent out by Him. We are to come together in penitence and faith and praise; we are to live in the world, in our work and in our leisure, as His servants and His witnesses. We are to receive what God has

for us and then and only then are we ready and able to give.

It is all of this that has brought us here to Detroit. We begin as always with a great service of prayer and praise; tomorrow morning before our opening sessions we shall gather to do the Eucharist, to enter into that pattern and source of power for our life as Christians in the world, to be fed with the Sacrament of God's love. Then we shall set to work. Through all these days together we pray that our faith in God may be deepened and our obedience to Him strengthened and enlarged.

Now I know, as anyone who has ever attended a General Convention as a member or a visitor knows, that there will come moments or hours when the central purpose will seem to be lost, submerged under a flood of words and parliamentary procedure. And it is difficult often to discern the form of repentance and faith and obedience in the somewhat tedious business of revising Canons, listening to reports and speeches, going to meetings and dinners. But most of this is necessary work and while I have no doubt that we could and should find a better way to do

it than our present system and arrangements allow, I hope we can all offer what we do here as an earnest of our obedience to the Lord. We can, surely, if we remind ourselves frequently why we are here. We are here because our Lord calls us to Himself and because He sends us out in His name. We have come as a Church to ask ourselves in many and perhaps unexpected ways what it means, quite specifically, to be the Church in this present world; to underline and emphasize the particular tasks within the total mission of the Church to which we believe God calls us now.

So let me give you three words as we begin this 60th General Convention, three familiar words which are descriptive, I believe, of the spirit and manner required of us as we do our work here and as we go home to do our work there.

The first word is *repentance*. "The kingdom of God is upon you, repent." Turn from yourself to the Lord, put your faith in Him. Turn again and again, turn and let yourself be turned. This word is spoken to us as individuals, first of all.

"When I survey the wondrous cross

Where the young Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Nothing is more personal than this. Yet there is another dimension to repentance. Listen. "We do earnestly repent, And are heartily sorry for these our misdoings; Have mercy upon us, Have mercy upon us, most merciful Father." When we say these words time after time we are speaking not only for ourselves as individuals, we are also saying together our corporate confession. We are expressing the penitence of the body which we have the boldness to call the Body of Christ. Surely when we say the Confession in our celebrations of the Holy Communion here we shall be speaking not only for ourselves — James, Mary, George — but for our parish, our diocese, our Church. We, the members of the Episcopal Church gathered here, we do, for our Church, earnestly repent.

In 1920 the bishops of the Anglican Communion issued from Lambeth "An Appeal to All Christian People." "It was remarkable," wrote Charles Williams, "for one thing at least: for the first time a great and sacred synod, formally convoked, formally speaking, admitted its own spiritual guilt. It has seemed good they said, in almost these words, 'to the Holy Ghost and to us that we should confess that we have sinned.'"

I am not suggesting that we pass a resolution tomorrow saying that the Episcopal Church has sinned. That is quite evident and need not be put to a vote. But I do urge most earnestly that we demonstrate by our actions here that we are a repentant Church.

I can give but one example of what I mean. We are in great danger by being at the same time both enslaved by the

world and remote from it. But how can we be guilty of both these sins? How can the Church be conformed to the world and yet at the same time be remote from it? Well, one is not really the opposite of the other; they are rather like the two sides of a coin. When the Church takes on the values, the standards, the ways, the coloring of the world, then we are unable to see the true needs and understand the deep longings of those who are not of the Church; we are no longer able to be a reconciling body. Being conformed to the world we cannot know the world as it is in God's sight, what the basic issues are, what crucial decisions must be made.

Two Conversions

Let me put it positively. It has been said that everyone needs two conversions, one to Christ and one to the world. If our first and continuing movement in penitence is toward God, it is also true that we shall find ourselves turned by that movement toward the world.

This does not mean that the Church is to fall in love with the world and lose her identity in it. For then the Church cannot stand over against the world and speak to it. Then the voice of the Church becomes only the voice of the community in which she finds herself and no one listens. It does mean that the Church is to be concerned with all that affects man's life in this world, with economics and politics and public morality. Those individuals and groups in our country today, who in the name of the Gospel and patriotism tell us that the Church must not speak out on such public issues, do not, I submit, understand the Gospel or know the meaning of true patriotism. The Church cannot be a place of refuge from the disturbing and threatening events of our time, a shelter for like-minded people with common religious interests.

The attitude of many toward the Church has been described like this: "Here is my daily life — there religion; here material reality — there pious ideology; here the hard struggle of life — there unrealistic moral teaching; to sum up, here am I in my world — there is the Church outside the real events of my daily life." So long as the Church is outside the real events of the daily life of people it is remote and irrelevant. When the Church is aware of the factors which shape men's lives in this scientific and technological age, listens to the world and enters into dialogue with it, she becomes deeply involved with all life.

So we come here as our Lord has called us to come, as repentant people, and we are brought back again to this: We have been made members of Christ's Body, not to be served but to serve, not to save ourselves but to give ourselves for Christ and His Gospel.

The second word is *humility*. I speak

now, not of the obvious and constant need each of us has for true humility before God and toward one another, but of our need of humility when we speak and act for the Church. We desperately need the right perspective here.

What then is the place of the Church in God's purpose for the world? I begin with a high doctrine of the Church. The Church is not something added to the original Christian Gospel. To think so is to ignore the New Testament or to do violence to it. The Christian Faith and the Church are inseparable; Christianity has no meaning apart from the historical community we call the Church. This community, this fellowship, is the assembly of God in Christ. It is not a gathering of people who come together on their own initiative; it is the Body of Christ participating in His Death and Resurrection, upheld by the power of the Holy Spirit.

I believe in this high doctrine of the Church. I mean at least this when I say in the Creeds, "I believe one, holy, catholic, and apostolic Church." But what do we say then? It is terribly easy to go on from there and think of the Church only as an end, even to equate the Church with the Kingdom of God. But the Church is a means as well as an end. The Church exists not for herself but for the sake of her Lord and to be an instrument of the Kingdom.

Now let us press this further so we do get the perspective right so far as we can. The Church is an instrument of the Kingdom; but surely not the only way by which God works in the world. Yet how readily we assume that it is. We conclude, as the Bishop of Woolwich has said, "that what God is doing in the world He must be doing through the Church, that the space to watch, as it were, if one really wants to see what God is up to, is the Church papers." And he adds, "no non-Christian would ever imagine this. Nor, which is more important, would anyone reach this conclusion by reading the Bible."

No Mistake

If we believe that God is the Lord of history, then we shall believe that God is at work now in the development of industry and commerce throughout the world, that He is at work in the experiments and researches of the scientists, that He is at work in the deliberations of the United Nations, that He is at work in the course of events in Berlin and Havana, in Moscow and Peiping and Detroit. Well then, you might say, He seems to be doing some very strange and contradictory things! But though we cannot claim to know God's purpose in all this, we do believe that this is the Lord's doing. The revolutionary changes of our time are not a mistake; they are not taking place without God. And because this is God's world, because He is at work in it,

The Presiding Bishop

When, at the last General Convention, Arthur Lichtenberger was elected Presiding Bishop, communicants of the diocese of Missouri said, "We are sorry to lose him, but we are glad that the Church is getting a great spiritual leader." His qualities of spiritual leadership do not preclude a quick grasp of administrative and parliamentary detail, the ability to digest the salient points of an argument, and a general executive sureness and accuracy.



Bishop Lichtenberger

Observers find it hard to imagine the Presiding Bishop saying anything other than exactly what he means, or more than he means to say. He is not hasty in arriving at or expressing an opinion, but when he does express one, there is no question as to what it is.

During his three years as presiding officer of the National Council, the meetings have proceeded with, to quote a LIVING CHURCH report of one of them, "a minimum of debate and confusion," and with continuous good humor, and unflustered dispatch. The sessions have been businesslike but relaxed in atmosphere.

The 61-year-old Presiding Bishop of the Church is a native of Wisconsin, whose Alsation grandfather arrived there by ox-cart. He has been professor (at St. Paul's Divinity School, Wuchang, China, and the General Seminary), rector, cathedral dean, and diocesan bishop. From this background comes a man of quiet dignity who is devout, reserved (probably shy) and warmly human, but who acts with innate authority and firm conviction.

The Detroit Convention is Arthur Lichtenberger's first as Presiding Bishop.

therefore the Church is sent into all the world, not just the pleasant places where people are receptive. Therefore, we who are the Church must be so aware of man's real situation that when we speak others will listen. They may reject what we say and what we offer, that is to be expected, but it is only from this position of involvement in the world's striving that the Church can be the Church and carry out God's ministry of reconciliation.

The third word is *obedience*. Repentance, humility, obedience. But these are not steps in Christian discipleship or the life of the Church, steps by which we progress from one stage to the next. These are simultaneous and constantly necessary in our life. It is only as we are penitent and humble that we can obey and obedience arises out of our repentance and humility.

The field of our obedience is as wide as life. Each of us is called to worship the Lord, to witness to Him, to serve Him joyfully, to show by all we do that we praise the Lord.

Now to be quite specific, I speak briefly of three particular points of obedience to which we as a Church are called now.

The first is to a far deeper understanding of the dimensions of the missionary work of the Church and our support of it in every way. When you hear the

words missionary work, do you think of lands overseas? You should. "Go forth to every part of the world." Go to the ends of the earth. But where are the ends of the earth? Okinawa may appear to us as the ends of the earth, but to the people in our missions on Okinawa that is home, and we are at the earth's end. Is Haiti a missionary field and Michigan not? Is Western Kansas a place for missionary work but Kansas, a diocese next door, beyond all that? The frontiers for Christians today are everywhere, the ends of the earth, the boundary situations are here in this city, in New Orleans and in San Juan and Manila and Monrovia. The mission of the Church is one and the Church is mission. This is the obedience to which every one of us is called no matter where he is or what his work may be.

When we hear this call of God and answer "yes" then we shall no longer think of the mission of the Church as something quite apart from ourselves. We are called to the mission of the Church where we are day by day. If we could understand this, really know what this means, then there would be no lack of resources either in money or men for the work of mission. And we would become what at present we are not, an obedient missionary Church.

Reconciliation

One of the tasks within the total mission of the Church is the work of reconciliation. "God was in Christ reconciling the world to Himself" and "He has entrusted us with the message of reconciliation." That message is first of all reconciliation of man to God, but it is also a message of reconciliation of man to man. Here surely is another pressing point of obedience for us now. In this country, in Africa, in Asia, wherever there are people of different races living together — and that is practically everywhere now — we are confronted with one of the most critical issues of our time. The social and political factors here are very complex, but the message of reconciliation entrusted to us is definite and clear. "Christ," says St. Paul, "is our peace, who has made us both one and has broken down the dividing wall of hostility." If this means anything at all, it means that He has broken down the enmity which stands like a dividing wall between all people, not only those who are Christians. The new humanity cre-

ated by Christ includes all men. Is not this what St. Paul means when he says, "There is no question here of Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, freeman, slave; but Christ is all and in all." He is not saying that because of Christ there are no longer differences between man and man. He is saying that there is a new humanity created in Christ which includes all men.

Therefore, for us there is a clear moral imperative. It has been stated frequently by recent General Conventions and by the last two Lambeth Conferences. Three years ago General Convention put it like this: "We call first upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, toward the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment, and public accommodations." I know there are wide differences of opinion among Christians as to just how this can best be worked out in practice, but the complexities of the problem must not deter us from seeking the right solution. And as I understand the Gospel, there cannot be any difference of opinion on the fundamental affirmation: "We are all one in Christ Jesus." To deny this is to deny the Gospel. To believe this is to ask God to give us the courage and wisdom to work out this basic affirmation in the life of our Church and our nation now. We dare not temporize, for the time is short.

Unity Decisions

I speak of one more specific form of obedience to which God calls us now. We shall have some quite definite decisions to make in this Convention, decisions which will test our convictions about the nature of the unity God wills and the nature of the unity we seek. There will be presented to us a resolution from the Philippine Independent Church asking for a relationship of full communion with them. The Joint Commission on Approaches to Unity will ask this Convention to invite the Synods of the Spanish Reformed Episcopal Church and of the Lusitanian Church to consider a relationship of full communion with them. We have also been asked by the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon whether we will be willing to enter into relations of full communion with the united Church of Lanka and with the proposed united Church of North India and Pakistan on their inauguration. Then here within our own country we have been invited by the United Presbyterian Church to join with them in issuing "an invitation to the Methodist Church and the United Church of Christ to explore the establishment of a united

Continued on page 18



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Diary of a Vestryman

Simple But Not Easy

(fiction)

by **Bill Andrews**

September 21, 1961. It is one thing to read about integration struggles in the South, but quite a different thing to live through a struggle on the race issue in your own parish. There are no pickets in front of St. Martha's, no rocks thrown through windows. But there is a tension, a strain on friendships, some serious soul-searching, and some real bitterness.

It began when the Williams and Johnson families, Negroes who have just moved into Oakburg, began to worship at St. Martha's. Some of the vestrymen were disturbed when they discovered that our rector had invited them especially. The rector rejected their protests and insisted that it was his duty and ours to make them welcome. The issue is complicated by some rather intense neighborhood feeling against the families moving into what had been an all-white area [see L.C., September 10th].

The evening after our last vestry meeting, Dan Harrows, who had been loudest in protesting the Negroes' introduction into the parish, came to see me with a Mr. Bartheen, whom he introduced as secretary of the Suburbs Defense League. Bartheen did most of the talking, and his point was that a conspiracy to destroy real estate values was underway by the introduction of offensive families into upper class neighborhoods. He disclaimed any racial prejudice, and then proceeded to paint a dismal picture of what Oakburg would be like if many Negroes moved into it. He concluded by saying, "You don't want to raise your family in a black slum, do you?"

I didn't quite follow the argument, since Johnson is a dentist and Williams a college professor, and I didn't imagine they came to Oakburg looking for a slum. But I contented myself by asking what the Defense League wanted me to do about it. They wanted my signature on a petition, the intent of which was vague but the language of which was

offensive. They wanted me to attend a mass meeting.

"But the key point," Bartheen said, "is your coöperation as a warden of St. Martha's Church."

"Fr. Carter is a fine young man, I'm told," he went on, "but he is evidently unrealistic about such matters, and very likely, like so many clergy, misled by leftist propaganda. You are a substantial member of the parish and one of its wardens. We want you to show him, in a friendly way, how wrong-headed he has been about this matter."

I suppose I'm as slow-witted as the next man, but suddenly I began to get the picture. I asked Bartheen what parish he belonged to, and he told me the First Church in Metropolis.

"Now just a minute," I said. "Are you presuming to come in here and tell me my duty to my Church, when you aren't a member of it? And to attack my priest, whom, I gather, you don't even know?"

Bartheen interrupted to say he wasn't talking about the Church primarily, but about the community. "You can go to church anywhere," he said, "but your duty to your community is based on the fact that only in your community can you live."

"So my duty to my community is superior to my duty to my Church," I said. "I don't buy that. But I do know that I'm unwilling to discuss a subject under debate in my parish vestry with an outsider I don't know."

Bartheen left in a huff, but Dan remained behind. "Look," he said, "that Bartheen is a clumsy oaf and doesn't know the Church. But you and I see that this is really a Church issue. I tell you, St. Martha's will go downhill fast if Fr. Carter has his way."

I said I'd think about it, and we left it at that.

The following Monday I got in the mail a packet of ugly race propaganda — anti-Negro, anti-Jew, anti just about anything but purely Anglo-Saxon fundamentalist Protestantism.

I decided it was time for me to talk to Fr. Carter, and Tuesday night we met in his office. I briefed him on what had been happening, and he laughed at my story of my dismissal of Bartheen. But he was serious again in a moment, and he told me the developments as he saw them. Bartheen, he told me, was only one of three professional segregationists trying to get into the Oakburg picture with a view to driving out the Johnson and Williams families. "Fortunately, these men are competitive, not coöperative with each other," he said. But between them, they had created something of a stir in the community and in the membership of St. Martha's.

"I can't please 'em all," he said. "I would say about 20 per cent of the parish is opposed to having Negroes in the parish, and about five per cent are actively

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in favor of having them. In spite of the fact that most of my recent phone calls and personal meetings have been on the subject, I haven't heard from the other 75 per cent. But that isn't the point. I'm not taking a vote on whether the Negro is my brother. My faith teaches me that he is. And as rector I dare not teach any other faith."

"And if the opposition gets too strong?" I asked.

"I've got to work and teach to convert it from hate and division to love and union."

"Tell me, Father, is this really a clear-cut issue — right and wrong? What about the charges of subterfuge and conspiracy to slash real estate values, of slum-breeding and delinquency?"

"Look," my rector said, with a firmness beyond his years, "I don't believe one word of those charges. But if I did, and if I thought my receiving of Negroes into the congregation would result in the turning of Oakburg into a Negro slum, I still could not slam the door in the face of any Christian seeking to enter the congregation."

"You make it sound very simple," I said.

"It is," he replied.

And I, for all my love of Oakburg as it is, for all my concern about the feelings of some of my friends in the congregation and the community, have a deeply uneasy feeling that my rector may be right. And it should hardly surprise an old engineer to discover that a simple answer is not always an easy one.

Young, Executive

Competence, consecration, and spirit are the hull, mast, and sail of Miss Frances Merle Young, whose personality is described by a friend through the analogy of a sailboat — slim, sound, seaworthy, steady, tall-masted, and trimmed with a bright sail of self-forgetting gaily, "a sail obedient to the propelling winds of God."

Frances Merle Young is executive director of the General Division of Women's Work, having succeeded Mrs. Arthur M. Sherman in January, 1961.

Miss Young, a graduate of Brown University, received the Master's degree from Columbia University. She began Church work as director of religious education at Church of the Redeemer in Baltimore, Md., in 1933. Five years later she became director of Christian education for the diocese of California. There, also, she was chairman of the Children's Work commission of the Council of Churches in northern California.

From 1943 to 1947, she was associated with the National Council in the Department of Christian Education. Returning in 1947 to the Church of the Redeemer, she resumed her position as director of religious education until she accepted her present appointment in the National Council as executive director of the General Division of Women's Work.

She is a past president of the National Association of Directors of Religious Education.



Von Behr
Miss Young

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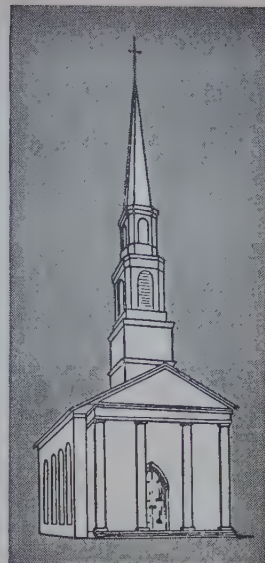
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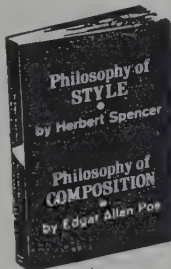
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RACE RELATIONS

Continued from page 8

burg, Miss. In each case, the travelers talked informally with the head of the institution. They stopped overnight at Tougaloo Southern Christian College (a Negro school) on the outskirts of Jackson, where they planned their strategy for the next and following days.

The evening after the arrest, the seven continuing pilgrims took leave of the city by way of the airport, bound for Atlanta, Ga. Arriving about 45 minutes before plane departure time, the racially mixed group sat in the waiting room reserved by custom for white people. Their reception by others at the airport varied: Some talked with them of baseball and politics, while others favored them with hostile stares. One white man, apparently making a witness of his own, sat in the waiting room usually used by Negroes. There were extra police on hand to keep order.

The plane's departure was not announced to the waiting clergymen until the other passengers were aboard — then the pilgrims were directed to a remote loading gate so they would not have to pass through the crowd. As they boarded the plane they heard farewells of the "good riddance" type.

The plane stopped along the way at Meridian and Birmingham, Ala., and the pilgrimage passengers got off the plane at each stop to stretch, but encountered no difficulties with local residents. They arrived in Atlanta at 12:20 a.m. on September 14th, and spent the rest of the night at a Negro motel. They attended a celebration of the Holy Communion in Atlanta University's chapel that morning.

THE PRESS

Living Apostles

"The Anglican Churches have remained loyal to episcopacy because they believe that bishops are living apostolic men," wrote the Rev. Roland Thorwaldsen, rector of All Saints' Church, Los Angeles, in a recent issue of *Christianity Today*.

Fr. Thorwaldsen says that although in Anglican history there have been times when bishops "have been servants of the state or lordly prelates," and although "the liberal drift of the last half century has given the American Church bishops who are successful corporation executives, public personalities, social leaders, or promoters of radical doctrines in politics and religion," these concepts of the episcopacy are departures from orthodoxy. He says:

"Being the living successors of Christ's first ministers, the bishops have been called and set apart to do apostolic work — to preach and to bear witness that their Lord is the Son of God, that He is truly risen from the dead, and is the living and only Saviour of all mankind. . . ."

TENNESSEE

Bishop Wants Help

Bishop Vander Horst of Tennessee told a recent clergy conference that he intends to ask for a coadjutor at the diocesan convention, scheduled for October 12th. Bishop Vander Horst, who was formerly coadjutor, became the diocesan when Bishop Barth of Tennessee died late in August [L.C., September 3d].

ENGLAND

Dr. Coggan Enthroned

The Most Rev. Frederick Donald Coggan was enthroned as Archbishop of York in York Minster on September 13th.

Dr. Coggan, who has been bishop of Bradford, England, succeeds the Most Rev. Arthur Michael Ramsey, who was enthroned as Archbishop of Canterbury last June [L.C., July 16th].

SOUTHWEST AFRICA

Help Arrives

Four people are expected to join the staff of Bishop Mize of Damaraland (Southwest Africa) this month. Mrs. Peter Bowers, executive director of Southwest Africa Volunteer Enterprise, Inc., reports that a priest and three lay people are to start work in the diocese. She reports that SAVE, Inc., at 4900 West 69th Street, Prairie Village, Kan., is responsible for financing two of the newcomers.

Mrs. Bowers also reports that gifts from the U.S. and England have made it possible to erect a new church building for Herero tribesmen who are being moved from their reservation near Windhoek, Southwest Africa. She says that an appeal is being sent to all St. Michael's churches in this country for funds to help the Hereros' St. Michael's Church.

TEXAS

Call to Prayer

Bishop Hines of Texas has asked churches in 11 population centers of his diocese to hold daily noon services during September and October. Said Bishop Hines, as quoted in the diocesan journal of the diocese of Texas:

"The next 60 days may decide the destiny of this world. In any event, decisions will have to be made by men in responsible positions in this country and in many others.

"That all may be open-minded in the promptings of the mind and will of God for the world, which He has made and redeemed through His Son, is the prayer — expressed or unexpressed — of Christians and, doubtless, millions of others.

"That we ourselves may know better the Godly mind — and may render ourselves an 'acceptable service' unto our Father — I am calling upon the people of this diocese to enter into the Lord's House in penitence and hope — praying that we shall not be found unfaithful servants. . . ."

BRIEFS

HEAVENLY GRACE: A choral Eucharist in the presence of the body of Bishop Spencer, sometime Bishop of West Missouri, was celebrated in Grace and Holy Trinity Cathedral, Kansas City, Mo., on September 12th. Bishop Spencer died in Ludington, Mich., on August 19th [L.C., September 3d].

An anthem from a psalm as paraphrased by Bishop Spencer was sung and Hymn 188 (O heavenly grace), of his authorship, was used. The mayor of Kansas City, who attended, had the flag at the city hall lowered for the occasion.



THEOLOGY IN THE CARIBBEAN:

The Episcopal Theological Seminary of the Caribbean, San Juan, Puerto Rico, opened on September 5th. Thirteen seminarians from Panama, Central America, Haiti, the Dominican Republic, Virgin Islands, and Puerto Rico registered. A formal dedication of the buildings and installation of the dean and faculty is planned for January.



MARRIAGE IS "COURTED": Recent syndicated press reports that a previously married woman and a previously married man were married by the Bishop of Honolulu in his cathedral were incorrect. Bishop Kennedy of Honolulu writes that the pair, an actress and an airlines executive, were married by a Circuit Court judge.



COLLECTOR'S ITEMS? On August 24th St. Luke's Mission, Atascadero, Calif., was entered and a set of white Eucharistic vestments, an altar cross, a chalice, a paten and a pyx were stolen. A day or two later a missal and a processional candle were stolen from St. James' Church in Paso Robles, Calif., 10 miles north of St. Luke's. The Rev. Thomas Steensland, rector of St. James' Church, would be most interested in receiving information about the stolen items.



TWO ARE WANTED: In response to a request by Bishop Louttit of South Florida, a special convention of the diocese on September 14th voted to ask General Convention's approval for the election of two suffragan bishops.

South Florida's previous suffragan, the Rt. Rev. William F. Moses, died in a London, England, hospital this summer [L.C., August 13th].

A special convention for elections has been tentatively set for next month.



DAY OF JUDGMENT? In announcing the advent of a new incumbent at the Church of the Holy Comforter, Montecagle, Tenn., a Tennessee newspaper inadvertently referred to the "Church of the Holy Confronter."

Detroit and the Church

As the news goes at press time, it looks as though General Convention may well meet in a strike-bound city. As hurricanes are the result of natural forces, strikes are the result of the forces of fallen humanity, of lack of understanding, lack of charity, of concern for self.

We pray that the issues may be settled soon, but strike-bound or not, it is good for the Church to meet here, in the midst of things, in the midst of the pressures and the problems, the social disruptions and the dehumanizing influences of the great cultural phenomenon of our time, the industrial city. For this is where the Church belongs, where the Church's own problems must be dealt with, where the Church's own issues must be met, where the Church's mission must be accomplished — in the midst of things.

Carla and the Church

Berlin and baseball have been crowded off the front pages of recent newspapers by 120-point headlines about Hurricane Carla. Nature's bomb, which may well be the hurricane of the century, has taken attention away from Russia's A-bomb tests. This is understandable, since man always finds the forces he cannot control more awesome than those he can control, and Carla has been here in the midst of us, killing, hurting, and making refugees of our own friends and relations.

Carla has been in the midst of the Church, too, and the Church is in the midst of the havoc wrought by that tempestuous lady. With communications still almost non-existent, we know that some parish churches are flooded or wind-damaged, and we know that some are serving as refugee and rescue centers. And this role of the churches is a parable of the Church. For the Church is in the midst of the swirling floods of sin and the terrible winds of man's self-love. The flood waters sweep past it, and sometimes within it, the winds damage it, but there it is still, in the midst of the desolation, despair, and damage, a source of rescue and comfort, of food for the spiritually starved, of binding for the wounds of the hurt, of shelter for the dispossessed.

The Church has, from ancient times, been likened to a ship. Too often we think of this ship as the S.S. Gafia, we look for a nerve-easing vacation cruise on the Get-Away-From-It-All. But the Church is not a luxury cruise ship, it is a mercy ship, the H.M.S. Salvation. Its anchor is the anchor of hope, not "security." It offers not exquisite cuisine, but the strong meat of the Gospel, and the water of life. It does not cure the ills of boredom and competition, but strengthens weak spiritual muscles and brings sick souls to health and wholeness.

The Church will not take you away from it all, for

NEWS FLASH: Retired Presiding Bishop Henry Knox Sherrill, at the opening session of the House of Bishops, commented that "preliminary skirmishes" about which he had read in connection with the General Convention had "horrified" him. "Perhaps such skirmishes are only like the small boys setting off fire crackers on the morning of the Fourth. They wake some people up and do very little harm. But . . . the very life of humanity is threatened. I trust this Convention will not deal with details as if things were going on as usual. . . There is no use worrying about petty things. We cannot argue about the wallpapering of the attic when the basement is on fire. My prayer is that members of this General Convention will forget the petty, the trivial, and the irrelevant in the tragedy of this day, and will try to live up to our great heritage."

the Church itself is in the midst of things — in the midst of winds or warfare, flood or famine, crime or captivity, degradation or despair, all the cataclysms of the human and the natural world. That is where the Church is, because it is where its Captain has piloted it.

As men suffer, the Church suffers — as homes are destroyed, so are parish churches. Labor and money will be needed to restore those parishes, not to replace the comfortable homes congregations enjoy so much as to keep the Church functioning as it is commissioned to do in the midst of things. We are sure readers of THE LIVING CHURCH are eager to help with that restoration, and the works of charity that those parishes must do for the victims of Carla while they repair their own damages. Checks may be sent to THE LIVING CHURCH, made out to THE LIVING CHURCH RELIEF FUND, marked Hurricane Carla Relief.

The House and the Morehouses

The election of Clifford P. Morehouse as president of the House of Deputies — the second layman in the history of the Episcopal Church to hold the highest office in the Church short of the episcopate — is, we think, a measure of the esteem in which he is held by Churchmen of all schools of thought.

The only other layman to hold this position was Justice Owen J. Roberts of the U.S. Supreme Court, who piloted the House through the stormy Convention of 1946 in which a union plan with the Presbyterians was blocked.

The remarkable unanimity of the House of Deputies on the choice of Mr. Morehouse, in spite of the fact that his views on controversial questions are well known, is a tribute to the Church's confidence in his fairness and integrity as well as in his intelligence and parliamentary skill.

Mr. Morehouse was the editor of THE LIVING CHURCH from 1932 to 1952, and we are delighted to be able to point to him as a LIVING CHURCH alumnus who made good. Grandfather, father, and son, the Morehouses have an uninterrupted record of election as deputies to the last 25 General Conventions. It is a joy to see this distinguished record crowned with the election of Clifford Morehouse to the presidency of the House.

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Austin P. Montgomery, Jr., M.A., Headmaster

REPENT

Continued from page 13

Church, truly Catholic, truly Reformed, truly Evangelical."

Each of these proposals presents its own opportunities and problems; the decisions will be made by the deputies and bishops. But I do hope that we shall approach each of these questions and make our decisions in penitence and humility. Surely we must take seriously any proposals for the reunion of the Church which would preserve and strengthen and bring together both the Catholic and Reformed traditions.

It must appear at times to non-Episcopalians that we are a schizophrenic Church. But is it not part of our vocation as Anglicans to be both Catholic and Reformed, to bear the tension of this double inheritance, and let God use us as He will to help recover the unity of the whole Church of Christ? May God give us the grace to ask what He would have us do, the humility to hear His word and the courage to obey.

"Go forth to every part of the world and proclaim the Good News to the whole creation." These words of our Lord are spoken to us now at this very moment. And so in penitence, in humility, in obedience we begin our work. When we have finished here then we shall go home again to show there what great things God has done for us. For this is God's world. He came, He comes, and He will come to sustain us in our obedience. "Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost."

One Good Turner

Frances Turner, presiding officer of the Women of the Church, Mrs. Paul Turner in private life, is a communicant of St. Andrew's, Wilmington, Del. Her knowledge of all phases of Church life is not gleaned solely from reading, but comes from years of activity in the life of the Church. Besides being wife, mother, and grandmother, she now serves as a member of the parish vestry.



Mrs. Turner

Mrs. Turner has been involved in many sides of a busy downtown parish, from kitchen detail to top-level planning as chairman of the education committee. In the diocese she has served as chairman of key committees. Not only has she been active in the Council of Churchwomen on city and state levels, but also she has represented the Episcopal Church in the United Church Women. She is on the Joint Commission on Ecumenical Relations.

A particular pleasure of hers is to hold a committee or subcommittee meeting at her house at noon. She cooks and serves a luncheon that would put any committee member in a docile and flexible frame of mind.

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The Living Church

PEOPLE and places

Appointments Accepted

The Rev. James T. Alves, formerly rector of St. Paul's Church, West Whiteland, Pa., with address at West Chester, is now curate at the Church of the Holy Comforter, Gadsden, Ala. Address: 156 S. Ninth St.

The Rev. William M. Anderson, formerly in charge of St. Barnabas' Chapel, Garland, Texas, is now curate at St. John's Church, Ithaca, N. Y. Address: 119 Ferris Pl.

The Rev. Robert Beeland, formerly rector of Grace Memorial Church, Lynchburg, Va., will on October 1 become assistant rector at All Saints' Church, Atlanta, Ga.

The Rev. George W. Conklin, formerly vicar of St. James' Church, Cashmere, Wash., and St. Luke's, Waterville, is now rector of the Church of Our Saviour, Pasco, Wash.

The Rev. Donald C. Ellwood, formerly rector of St. James' Church, Hartford, Conn., is now vicar of St. Paul's Church, Windham, Conn.

The Rev. Charles C. Fishburne, Jr., formerly rector of Holy Cross Church, Tryon, N. C., will on October 1 begin work at John's Memorial Church, Farmwell, Va.

The Rev. W. A. Donald Foster, formerly rector of St. John's Church, Crawfordsville, Ind., will on October 1 become associate at St. Paul's Parish, Minneapolis, Minn. Residence: 4421 Minnetonka Blvd., St. Louis Park 16, Minn.

The Rev. J. Rodney Glasgow, who formerly served churches at Edneyville and Saluda, N. C., is now vicar of St. Andrew's Church, Bessemer City, and St. John's Church, High Shoals, N. C. He had planned to work in Chicago, but this did not take effect.

The Rev. Odell G. Harris, who formerly served St. Luke's Church (college center), Fort Valley, Ga., will on October 1 take charge of St. Peter's Church, Richmond, Va.

The Rev. Alexander E. Livesay, formerly rector of St. Anne's Church, Jacksonville, N. C., is now associate rector at All Saints' Church, Chevy Chase, Md.

The Rev. Joseph E. Mayer, formerly assistant at the Church of the Incarnation, Morrisville, Pa., is now assistant at St. Anselm's Church, Garden Grove, Calif. Address: 1102 Carlton Pl., Santa Ana, Calif.

The Rev. Bruce B. Noyes, Protestant chaplain for the Lemuel Shattuck Hospital in Jamaica Plain, Mass., is now also Episcopal chaplain for three institutions in Boston: New England Baptist Hospital, New England Deaconess Hospital, and the Children's Hospital Medical Center. He has resigned his work as rector of the Church of the Epiphany, Dorchester, Mass. Address: 10 Richard Rd., Randolph, Mass.

The Rev. Duane H. Thebeau, formerly rector of St. Paul's Church, San Jacinto, Calif., is now vicar of St. John's Church, Indio, Calif. Address: 45-192 Deglet Noor, Indio.

The Rev. Frederick J. Warnecke, Jr., who formerly served St. Peter's Church, Tunstall, Va., and St. Timothy's, Richmond, will on October 1 become rector of Emmanuel Church, Brook Hill, Richmond. Address: 1214 Wilmer Ave., Richmond 27.

The Very Rev. Richard W. Wilson, formerly vicar of St. David's Mission, Rayville, La., is now vicar of St. Thomas' Mission, Monroe, La. Address: Box 69, N.E. Station, Monroe. He is also a convocation dean of the diocese of Louisiana.

Ordinations

Deacons

Louisiana—On August 14, Markham Allen Dickson, to the perpetual diaconate. He will be on the staff of St. Paul's Church, Shreveport.

Changes of Address

The Rev. D. Norman Brady, formerly addressed in Bridgewater, Mass., where he was serving as rector of Trinity Church, may now be addressed at Alden Rd., Nye's Neck, North Falmouth, Mass. He is studying for a degree of Master of Sacred Theology at the Boston University School of Theology, Boston.

The Rev. James H. Clark, rector of Grace Church, Amherst, Mass., has had a change of residence. The parish has purchased a rectory at 70 Sunset Ave. The old rectory will be used for church offices, church school rooms, and as a lounge for Amherst College students.

The Rev. Walter P. Doty, retired priest of the diocese of Albany, formerly addressed in Columbus, Ohio, and at General Delivery, Pompano Beach, Fla., may now be addressed at 831 S.W. Eighteenth Court, Pompano Beach.

The Rev. Leopold Kroll, formerly addressed at 11 Beechwood Gardens, London N.W. 10, England, is now addressed at 89 Midfield Way, St. Paul's Cray, Kent, England. Fr. Kroll is still employed on the home staff of the Society for the Propagation of the Gospel, 15 Tufton St., London, S.W. 1.

The Rev. Walter L. Probert, perpetual deacon of the diocese of Milwaukee, formerly addressed in Wauwatosa, Wis., may now be addressed at 616 Kahkwa Blvd., Erie 4, Pa.

Corrections

The Rev. L. Eugene Bogan, III was ordained deacon on July 18, diocese of West Texas. He was listed in the issue of August 20 as Leslie E. Rogan, III.

Births

The Rev. Prescott Beach, Jr. and Mrs. Beach, of Trinity Church, Lenox, Mass., and St. Helena's Chapel, New Lenox, announce the birth of a daughter, Elizabeth Dolbear, on August 6.

Mr. and Mrs. Elliot H. Blackburn announce the birth of a son, Paul Christian, on June 22. Mr. Blackburn is a senior at the Berkeley Divinity School.

Mr. and Mrs. C. Richard Cadigan announce the birth of a daughter, Katherine, on July 10. Mr. Cadigan is a senior at ETS.

The Rev. Richard A. Ellis and Mrs. Ellis, of St. Martin's Mission, Pittsfield, Mass., announce the birth of a son, Timothy Dunstan, on August 8.

The Rev. Thomas S. Flugstad and Mrs. Flugstad announce the birth of a son, Timothy, on July 9. Timothy's father, formerly chaplain at Pomfret School, Pomfret, Conn., will do graduate work this fall at the University of Massachusetts, Amherst.

The Rev. Douglas B. Haviland and Mrs. Havi-

Continued on page 21

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

OUT-OF-PRINT fiction, non-fiction located. Long-Lost Books, Box 138, Cambridge 38, Mass.

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PRIEST — recently retired from the Navy desires to be curate in Catholic parish in southwest or Pacific Coast. Reply K-651.*

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THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 23

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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Rev. Richard H. Frye

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Rev. R. McDougall, r and chap.

CENTRAL MICHIGAN UNIVERSITY Mt. Pleasant, Mich.
ST. JOHN'S 200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

FERRIS INSTITUTE Big Rapids, Mich.
ST. ANDREWS 323 State St.
Rev. Kenneth G. Davis, r and chap.
Sun 8, 9, 11; HD 7; Canterbury 5:30

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Continued on next page

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Continued from previous page

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 Fri 5

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 2333 First St., N.W., Washington, D. C.
 Rev. H. Albion Ferrell, chap.
 HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30
 Canterbury Assoc.

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ST. JOHN THE DIVINE Champaign, Ill.
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 Daily: MP, HC, EP

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 Rev. H. H. Choquette, ass't.
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 Lawrence House, Fri 5:30

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 Sun H Eu 8, 10:30, 5; Wed 9:30; HD 7, 9:30
 and as announced.

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 chap.
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 Canterbury Sun 6

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ST. STEPHEN'S Columbus, Ohio
 Rev. Jonathan Mitchell; Rev. George Ross; Rev.
 Gordon Dean
 Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

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GOOD SHEPHERD Athens, Ohio
 64 University Terrace
 Rev. Frederick Wells
 Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

PATERSON STATE TEACHERS' COLLEGE

ST. MARY'S MEMORIAL
 447 Belmont Ave. Haledon, N. J.
 Rev. Harris E. Baldwin, Jr.
 Sun 8, 9:45, 11

RICE UNIVERSITY TEXAS MEDICAL CENTER

COLLEGIATE CHAPEL OF ST BEDE, Houston, Texas
 Autry House, 6265 So. Main
 Rev. Lane Denson, chaplain
 Sun HC 10; Wed HC 7; Mon thru Fri 5:15

ROLLINS COLLEGE

ALL SAINTS' Winter Park, Fla.
 Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.
 Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

RUTGERS UNIVERSITY

CANTERBURY HOUSE New Brunswick, N. J.
 5 Mine St.
 Rev. Clarence A. Lambelet, Episcopal chap.
 Sun 6; Tues & Thurs 7

SAN JOSE STATE COLLEGE

SAN JOSE CITY COLLEGE
TRINITY 81 N. 2nd St., San Jose, Calif.
 Sun 8, 9:25, 11
 Christian Center 300 So. 10th St.

SOUTHERN ILLINOIS UNIVERSITY

ST. ANDREW'S Carbondale, Ill.
 Rev. W. J. Harris, r; Rev. D. L. Bell, ass't.
 Sun 8, 10:30, Canterbury 6; EP daily 5:15; Wed
 HC 7; Fri HC 10

TEXAS A. AND I. COLLEGE

Kingsville
EPIPHANY & CAMPUS CHRISTIAN FELLOWSHIP
 Rev. C. C. Covington, r & chap.

UNIVERSITY OF TEXAS

ALL SAINTS' Austin, Texas
 Rev. H. G. Secker, r; Rev. Gerhard D. Linz, chap.
 Sun 8, 9:15, 11, 6 Canterbury; Daily 7:05, 5

TULANE UNIVERSITY

NEWCOMB COLLEGE
CHAPEL OF THE HOLY SPIRIT New Orleans, La.
 1100 Broadway
 Rev. W. Donald George, chap.; Rev. Wayne S.
 Shipley, ass't. chap.
 Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,
 Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-
 bury Forum Wed 6

UPSALA COLLEGE

East Orange, N. J.
ST. PAUL'S Prospect & Renshaw
 Rev. George L. Grambs, r
 Sun 8, 9:15, 11; Canterbury Mon 5:45

UNIVERSITY OF VERMONT

ST. PAUL'S Burlington, Vt.
 Rev. Robert S. Kerr, r; Rev. Donald E. Boyer, chap.
 Sun 7:30, 9:30, 11:15; Wed 7 HC Univ. Chapel

WESLEYAN UNIVERSITY

HOLY TRINITY Middletown, Conn.
 Rev. Joseph C. Harvey, r
 Sun 8 & 10

WHITMAN COLLEGE

ST. PAUL'S Walla Walla, Wash.
 Rev. D. S. Alkins, r; Rev. S. A. Watson, c
 Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11;
 Daily (Mon thru Fri) 8:45

UNIVERSITY OF WISCONSIN

ST. FRANCIS' HOUSE Madison, Wis.
 1001 University Ave.
 Rev. Gerald White
 Sun & daily worship; full-time chaplain and
 Canterbury program

UNIVERSITY OF WISCONSIN, Milwaukee

EPISCOPAL CAMPUS RECTORY, 3216 N. Downer
 Rev. James Dyar Moffett, chaplain
 Open Daily 7-10

YALE UNIVERSITY

New Haven, Conn.
EPISCOPAL CHURCH at Yale
 Office: 29 Vanderbilt Hall; Mailing address: 1955
 Yale Station
 Rev. Kenneth R. Coleman, chap.; Rev. Jacques P.
 Bossiere, ass't. chap.
 Sun MP & HC 9:45; Wed HC 7:30; HD EP &
 HC 5; Daily MP 11:15. All Services are in Dwight
 Memorial Chapel.

This Directory is published in all January
 and September issues. Write Advertising
 Manager for details.

PEOPLE AND PLACES

Continued from page 19

land, of St. John's Church, Southwest Harbor, Maine, announce the birth of their fourth son and sixth child, David Brant, on July 22.

The Rev. Daniel B. Kunhardt and Mrs. Kunhardt, of the Church of the Epiphany, Wilbraham, Mass., announce the birth of a daughter, Amelia Hale, on August 10. Amelia is the 13th grandchild of the Rev. S. Whitney Hale and Mrs. Hale, of Marlboro, N. H.

The Rev. Robert J. L. Matthews, Jr. and Mrs. Matthews, of St. Barnabas' Church, Tullahoma, Tenn., announce the birth of their third child and third son, Paul Soren, on August 8.

The Rev. Herbert Rowe and Mrs. Rowe, of St. Anne's Church, Abington, Pa., announce the birth of their fourth son, Daniel Herbert, on August 17.

Organists and Choirmasters

New director of music for the Church of the Resurrection, Miami, Fla., is Dr. James A. Pait, chairman of the humanities department at Dade County Junior College.

Degrees Conferred

The Rev. Dudley J. Stroup, rector of Grace Church, Hinsdale, Ill., since 1952, received the honorary degree of Doctor of Laws from Shimer College, Mount Carroll, Ill., recently. The citation listed among other things "his vision of what Shimer College could become, at a time when vision was needed." Dr. Stroup is a trustee of the college, a member of the standing committee and Bishop and Trustees of the diocese of Chicago, and a member of the board of THE LIVING CHURCH.

Women

Miss Dawn Dridan, who was formerly at work in religious education in the diocese of Adelaide (Church of England in Australia and Tasmania), is now director of Christian education at St. Mark's Church, Milwaukee. After her arrival in the United States she spent some time at National Council headquarters; she then visited the new Camp Webb of the diocese of Milwaukee.

Miss Mary Faith Sutton, a recent graduate of St. Margaret's House, Berkeley, Calif., is now Episcopal college worker at Canterbury House, Radford College, Radford, Va.

Miss Helen Collins Wolfe, formerly director of Christian education at Grace Church, Utica, N. Y., and chairman of the children's division of the department of Christian education of the diocese of Central New York, is now director of Christian education at St. Stephen's Church, Pittsfield, Mass.

Miss Wolfe is national president of the Association of Professional Women Church Workers in America. St. Stephen's Church School is the largest in the diocese of Western Massachusetts — enrolment, 500.

Religious Orders

Miss Noemi Ternadizo, a native of Madrid, Spain, who came to Puerto Rico in 1960, was recently clothed as a novice of the Community of the Transfiguration, at a service held in Ponce, P. R.

In Madrid, Sister Noemi served as a deaconess at the Cathedral Church of the Reformed Episcopal Church. She and another woman tried to live the religious life under simple annual vows and a rule developed locally. Because of various diffi-

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

September

24. Polynesia, Pacific
25. Portsmouth, England
26. Pretoria, South Africa
27. Puerto Rico and Virgin Islands
28. Qu'Appelle, Canada
29. Quebec, Canada
30. Quincy, U.S.A.

culties, including a proscription by the Spanish government of non-Roman religious communities, she sought admission into the Community of the Transfiguration. She will complete her novitiate at the mother house in Glendale, Ohio.

Marriages

Miss Michaela Maguire, daughter of Mr. and Mrs. John V. Maguire, Jr., of Pittsfield, Mass., was married on July 1 to the Rev. Douglas M. Williams, curate at St. Stephen's Church, Pittsfield, Mass.

Miss Adelma Buhner Pithan, daughter of the retired Bishop of Southern Brazil, was married in June to Mr. Enrico Daudt in Porto Alegre, Brazil. He will finish both his seminary and university courses this December.

Armed Forces

Chaplain Jon Lindenauer, Episcopal chaplain at Fort Eustis, Va., was sworn into the Regular Army in August in the grade of First Lieutenant. He has

been on active duty as a reserve officer since June of 1960. He had also served from October, 1951, to August, 1953, as an Army enlisted man; this included a year of service with the infantry in Korea.

Resignations

The Rev. H. Lyman S. Johns, curate at St. John's Church, Massena, N. Y., in charge of St. Paul's, Fort Covington, has retired.

The Rev. Charles F. Schreiner, rector of Christ Church, Winnetka, Ill., has resigned for reasons of health and has moved with his family to Atlanta, Ga.

The Rev. Dr. Alexander Simpson, rector of St. Luke's Church, Racine, Wis., will retire from the ministry, effective January 1, for reasons of health. Fr. Simpson, who was recently named an honorary canon of All Saints' Cathedral, Milwaukee, for "long and distinguished service to the diocese," came to the United States from England in 1927. He studied at Nashotah House and spent his entire ministry in the diocese of Milwaukee, serving in

many capacities on the diocesan and provincial level.

Laymen

Mr. and Mrs. John C. Cosby, Jr. have resigned as directors of Miramar, the Episcopal Church center in Newport, R. I., so that he can serve as executive secretary of the Speakers Division of the National Council's Department of Promotion. In addition to his work as director of the center, Mr. Cosby has had experience in the newspaper field. He is also a former managing editor of *The Piedmont Churchman* of the diocese of Upper South Carolina.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Charles William Henry, retired priest of the diocese of Massachusetts, died on August 29th, at West Acton, Mass.

The Rev. Mr. Henry was born in Lennoxville, Quebec, in 1876. From Trinity College he received the B.A. degree in 1899 and the M.A. degree in 1902. He was ordained to the priesthood in 1903. From 1902 to 1906 he served as curate of Grace Church, New Bedford, Mass. The next eight years he was rector of St. John's Church, Winthrop, Mass. He was rector of Christ Church, Andover, Mass., from 1914 to 1937, and rector of All Saints' Church, Chelmsford, Mass., from 1937 until his retirement in 1947.

Survivors include his wife, Estelle Bray Henry, a son, a daughter, five grandchildren, and a brother.

The Rev. Forrest Lee Nicol, retired priest of the diocese of Massachusetts, died on July 29th, at Randolph, Mass.

Forrest Nicol was born in Pueblo, Colo., in 1890. He received the B.A., M.A., and LL.B. degrees from the University of Denver. In 1929, he received the B.D. degree from the Episcopal Theological School, Cambridge. After his ordination to the priesthood in 1927, he served as minister-in-charge of the Church of the Good Shepherd, Fairhaven, Mass., until 1929, when he became rector of St. John's Church in Fall River, Mass. This was his charge until his retirement in 1942. He then did supply work regularly in the diocese.

He is survived by his wife, Dorothy Louise Minick Nicol of Randolph, Mass.

Frank E. McCaslin Jr., M.D., 33-year-old parishioner of Trinity Church, died August 18th at Portland, Ore.

Dr. McCaslin, an orthopedist, was a staff member of Good Samaritan Hospital, an institution of the diocese of Oregon in Portland.

He is survived by his wife and five sons, and his parents.

Julia Mood Peterkin, Churchwoman, Pulitzer Prize winner of *Ft. Motte*, S. C., and widow of William George Peterkin, died on August 10th at Orangeburg, S. C.

Mrs. Peterkin was born in Laurens County, S. C., in 1880. She received the B.A., M.A., and the D.Litt. degrees from Converse College, Spartanburg, S. C. With her novel, *Scarlet Sister Mary*, Mrs. Peterkin



in 1929 became the first southern author of fiction to win the Pulitzer Prize in Letters. She wrote *Green Thursday*, *Black April*, *Bright Skin*, *Roll Jordan*, *Roll*, and *Plantation Christmas*. The setting for all her novels and stories was Lang Syne Plantation, of which she was mistress.

Surviving her are a son, William G. Peterkin; two grandsons, a brother, and two sisters.

DIRECTORY OF CHURCH SERVICES DURING GENERAL CONVENTION

DETROIT, MICH.

ST. PAUL'S CATHEDRAL
4800 Woodward Ave. at Hancock
Sun HC 8, 9, MP 11 (HC 15)
Daily MP 9; HC Wed noon

ST. ANDREW'S MEMORIAL Fourth & Putnam
Rev. R. L. Miller, r
Sun 8, HC 11, MP (HC 15)

CHRIST CHURCH 960 E. Jefferson
Oldest religious site in the city.
Rev. William B. Sperry, r

Sun HC 8, 9 (Cho, followed by breakfast) 11 MP.
Preacher Sept. 17, Rt. Rev. H. I. Louttit, So. Fla.;
Sept. 24, Dr. C. D. Kean, Washington, D. C. During
Convention Mon thru Fri HC daily 7:30. 12:15
Organ Recital and Int. Sandwich lunch available.
Tour of church, parish house and rectory (Sibley
House), the oldest house in Detroit.

ST. COLUMBA 1021 Monistigue
Sun HC 7:30, MP & Ch S 9:15, MP 11; Wed HC 10

EMMANUEL
18430 John R. St., bet McNichols Rd. & 7 Mile
Rev. Charles Abele
Sun: HC 8, 9:15, 11

ST. JOHN'S Woodward and Vernor Highway
Sun HC 8, MP 11; HC Daily 7:30

ST. JOSEPH'S Woodward and Holbrook Ave.
Rev. Jos. S. Dickson, r; Rev. F. J. Haines, c
Sun: HC 8, MP & Ser 11
Outstanding Convention Speakers. Welcome.

MARINERS' On the Civic Center
Rev. Elmer B. Usher, r
Sun: 7:30 Radio, HC 8, MP & Ser 11, EP 5:15;
Wkdays: MP 7:15, HC 7:30, 8:30, 9:30, Noon
addresses at 12:10, EP 5:15

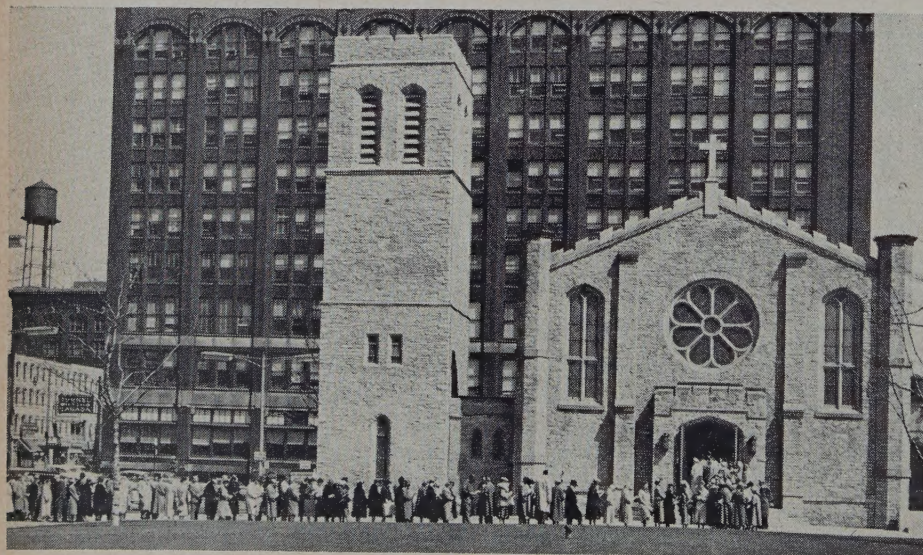
MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John G. Dahl, r
Sun: 8 (Low), 11 (High)

ST. PAUL'S MEMORIAL
Hubbell & Grand River Avenues
Rev. C. B. W. Maddock
Sun 8 HC, 9:15 & 11 MP; Tues 7:15 HC; Wed
10:30 HC

ST. PHILIP'S & ST. STEPHEN'S
14225 Frankfort Ave.
Rev. Wilfrid Holmes-Walker
8 HC, 9:15 MP, 11 MP

TRINITY Trumbull at Myrtle
Downtown, 1 blk. S. of Grand River
Sun HC 8:30, MP 11, 1S HC 11; Tues HC 10

WINDSOR, ONTARIO, CANADA
ALL SAINTS' City Hall Sq.
Sun HC 8, 9:15 & 11 (1st, 3rd), MP 11 (2nd, 4th),
EP 7. Daily Celebration 7 (Sun 8) during General
Convention.



MARINERS' CHURCH
DETROIT, MICH.

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

ANSONIA, CONN.

CHRIST CHURCH 56 South Cliff St.
Ven G. Ross Morrell, r
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;
HD & Wed 7:15 & 9:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: Low Mass 7, 8, 9; Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

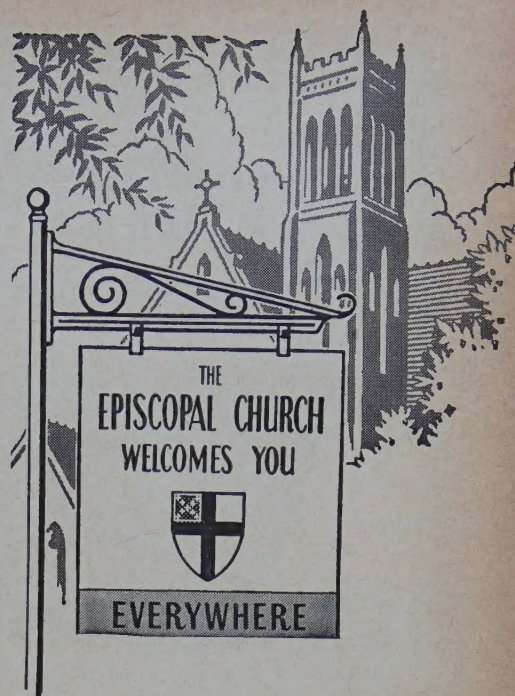
ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9, 11 (Sol); Daily 7:30 ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



NEW YORK, N. Y. (Cont'd)

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v

Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun MP 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

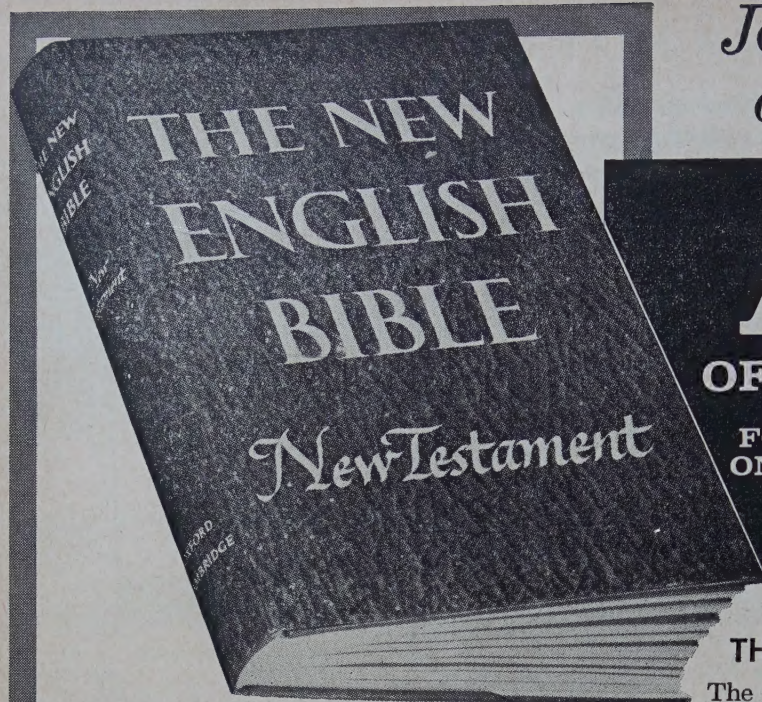
SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

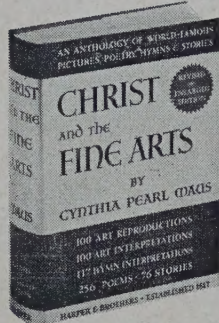
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THE NEW ENGLISH BIBLE, *New Testament*

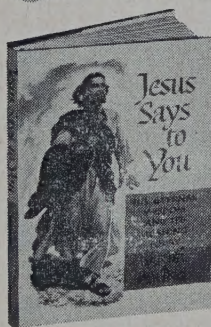
The great beauty and warmth of the NEW ENGLISH BIBLE, *New Testament* cannot adequately be described. Reading this superb new translation is like reading the Bible for the first time. In the very words we speak and use today, the Scripture comes alive. The meanings, previously hidden by phraseology of an earlier time become clear and instantly understandable. As Dr. Daniel A. Poling said, "... you will find it, as I have, one of your most treasured possessions." Regular price \$4.95.



CHRIST AND THE FINE ARTS

By Cynthia Pearl Maus

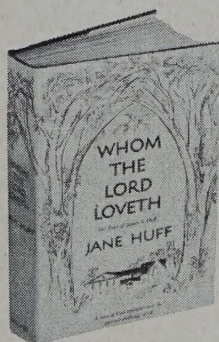
Here under one handsome new cover are the true masterpieces of art and literature inspired by the great themes of the New Testament. This brand new and greatly enlarged edition of a world-famous anthology now includes 100 Art Reproductions in wonderful new photolithography, 100 Art Interpretations, 117 Hymn Interpretations, 256 Poems, 76 Stories. Regular price \$5.95.



JESUS SAYS TO YOU

By Dr. Daniel A. Poling

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By Jane Huff

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